تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN Word-for-Word

Volume 1
Part 1-10

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

Study the Noble Qur'ân

Word-for-Word

Volume 1 (Part 1-10)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

doubt رَيْبَ no لَا the Book الْكِتَابُ that ذَٰلِكَ Alif-Lam-Mim الٓمٓ ﴿١﴾ فِيهِ in it هُدًى a guidance لِّلْمُتَّقِينَ ﴿٢﴾ for the pious الَّذِينَ who يُؤْمِنُونَ believe بِالْغَيْبِ in unseen (unperceivable humanly apparently) وَيُقِيمُونَ and perform الصَّلَاةَ the prayer وَمِمَّا and out of what رَزَقْنَاهُمْ We have provided them يُنفِقُونَ ﴿٣﴾ they spend وَالَّذِينَ and who يُؤْمِنُونَ believe بِمَا in what أُنزِلَ has been revealed (sent down) ...



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تعلم القرآن الكريم لفظاً لفظاً

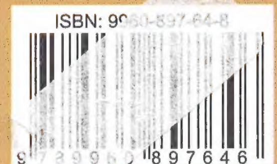
Study the **Noble Qur'ân** *Word-for-Word*

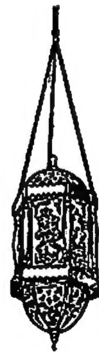
To understand the Qur`ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur`ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu`rân, or listens to some other`s recitation, he gets the pleasure of understanding it.



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تعلم القرآن الكريم لفظاً لفظاً

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

First Volume November 1999 الجزء الأولى شعبان ١٤٢٠هـ

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AL-HIDAAYAH PUBLISHING & DISTRIBUTION

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Word-for-Word from Arabic to English

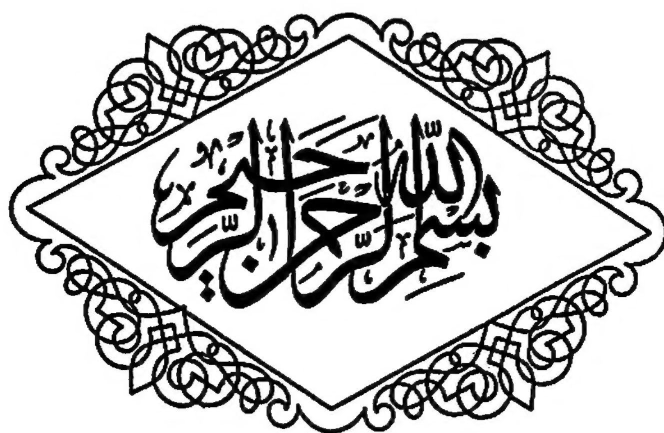
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بسم الله الرحمن الرحيم

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A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾ [القمر: ٤٠]

"And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?" (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴾ [محمد: ٢٤]

"Do they not then **think deeply (contemplate)** in the Qur'ân, or are their hearts locked up (from understanding it)?" (*Sûrat Muhammad*, 47:24)

If one approaches the Qur'ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur'ân's revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

"The month of Ramadan, in which the Qur'ân was revealed **as a guidance** for mankind." (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur'ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur'ânic recitation.

I must thank Mr, Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur'ân done by Dr. Muhammad Taqi-ud-Din Al-Hilalî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur'ân, that may help to improve this presentation. وما علينا إلا البلاغ

Abdul Malik Mujahid

General Manager

November 1999

سُورَةُ الفَاتِحَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

the Most Gracious ٱلرَّحْمَٰنِ (of) Allah ٱللَّهِ in the Name بِسْمِ
(is) to Allah لِلَّهِ all praise ٱلْحَمْدُ the Most Merciful ﴿١﴾ ٱلرَّحِيمِ
the Most Gracious ٱلرَّحْمَٰنِ (of) the worlds ﴿٢﴾ ٱلْعَٰلَمِينَ the Lord رَبِّ
﴿٤﴾ ٱلدِّينِ (of) the Day يَوْمِ Owner مَٰلِكِ the Most Merciful ﴿٣﴾ ٱلرَّحِيمِ
and You وَإِيَّاكَ we worship نَعْبُدُ You Alone إِيَّاكَ (of) Resurrection
the Way ٱلصِّرَٰطَ guide us to ٱهْدِنَا we seek help ﴿٥﴾ نَسْتَعِينُ Alone
أَنْعَمْتَ (of) those ٱلَّذِينَ the Way صِرَٰطَ the Straight ﴿٦﴾ ٱلْمُسْتَقِيمَ
(of ٱلْمَغْضُوبِ not غَيْرِ on them عَلَيْهِمْ You have bestowed your Grace
(of those) ﴿٧﴾ ٱلضَّآلِّينَ nor وَلَا upon them عَلَيْهِمْ those) your anger is
who went astray

Sûrat Al-Fâtihah
(The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. **2.** All the praises and thanks be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists). **3.** The Most Gracious, the Most Merciful. **4.** The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) **5.** You (Alone) we worship, and You (Alone) we ask for help (for each and everything). **6.** Guide us to the Straight Way. **7.** The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

سُورَةُ البَقَرَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

doubt رَيْبَ no لَا the Book ٱلْكِتَٰبُ that ذَٰلِكَ Alif-Lam-Mim الٓمٓ ﴿١﴾
يُؤْمِنُونَ who ٱلَّذِينَ for the pious ﴿٢﴾ لِّلْمُتَّقِينَ a guidance هُدًى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِٱلْغَيْبِ believe
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا the prayer ٱلصَّلَوٰةَ and perform
believe يُؤْمِنُونَ and who وَٱلَّذِينَ they spend ﴿٣﴾ يُنفِقُونَ provided them
and وَمَآ to you إِلَيْكَ has been revealed (sent down) أُنزِلَ in what بِمَآ
and in the Hereafter وَبِٱلْءَاخِرَةِ before you مِن قَبْلِكَ was revealed أُنزِلَ what
on عَلَىٰ those(are) أُو۟لَٰٓئِكَ believe with certainty ﴿٤﴾ يُوقِنُونَ they هُمْ
هُمُ and those (are) وَأُو۟لَٰٓئِكَ their Lord رَّبِّهِمْ from مِّن guidance هُدًى
those who ٱلَّذِينَ verily إِنَّ the successful ﴿٥﴾ ٱلْمُفْلِحُونَ they (who are)
you أَنذَرْتَهُمْ whether ءَ to them عَلَيْهِمْ same سَوَآءٌ disbelieve كَفَرُوا۟
﴿٦﴾ يُؤْمِنُونَ not لَا (you) warn them تُنذِرْهُمْ do not لَمْ or أَمْ warn them
they would believe

Sûrat Al-Baqarah

(The Cow) II

In the Name of Allâh,
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. **3.** Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause – *Jihâd*]. **4.** And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injîl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). **5.** They are on (true) guidance from their Lord, and they are the successful. **6.** Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا
بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْـَٔاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَـٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٩﴾ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾

and on وَعَلَىٰ their hearts قُلُوبِهِمْ on عَلَىٰ Allah ٱللَّهُ (has) set a seal خَتَمَ
(there is) غِشَـٰوَةٌ their eyes أَبْصَـٰرِهِمْ and on وَعَلَىٰٓ their hearings سَمْعِهِمْ
وَمِنَ a great عَظِيمٌ ﴿٧﴾ torment عَذَابٌ and for them (is) وَلَهُمْ a covering
ءَامَنَّا say يَقُولُ (there are some) who مَن people (mankind) ٱلنَّاسِ and of
and وَمَا the Last ٱلْـَٔاخِرِ and in Day وَبِٱلْيَوْمِ in Allah بِٱللَّهِ we believe
وَٱلَّذِينَ Allah ٱللَّهَ they deceive يُخَـٰدِعُونَ believe بِمُؤْمِنِينَ ﴿٨﴾ they هُم not
they deceive يَخْدَعُونَ while (do) not وَمَا believe ءَامَنُوا۟ and those who
they perceive يَشْعُرُونَ ﴿٩﴾ and do not وَمَا themselves أَنفُسَهُمْ except إِلَّآ
and increased فَزَادَهُمُ (is) a disease مَّرَضٌ their hearts قُلُوبِهِم in فِى
عَذَابٌ and for them (is) وَلَهُمْ (in) disease مَرَضًا Allah ٱللَّهُ them
tell يَكْذِبُونَ ﴿١٠﴾ they used to كَانُوا۟ for what بِمَا a painful أَلِيمٌۢ torment
lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. **8.** And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. **9.** They (think to) deceive Allâh and those who believe, while they only deceive themselves, and

perceive (it) not! **10.** In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا
يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا
يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

(you) تُفْسِدُوا do not لَا to them لَهُمْ it is said قِيلَ and when وَإِذَا
نَحْنُ only إِنَّمَا they say قَالُوٓا the earth ٱلْأَرْضِ in فِى make mischief
those هُمُ they are إِنَّهُمْ verily أَلَآ peace-makers ﴿١١﴾ مُصْلِحُونَ we (are)
﴿١٢﴾ يَشْعُرُونَ do not لَّا but وَلَٰكِن (are) mischief-makers ٱلْمُفْسِدُونَ who
ءَامِنُوا to them لَهُمْ it is said قِيلَ and when وَإِذَا they perceive
they say قَالُوٓا (other) people ٱلنَّاسُ believe ءَامَنَ as كَمَآ believe
أَلَآ the fools ٱلسُّفَهَآءُ believe ءَامَنَ as كَمَآ shall we believe أَنُؤْمِنُ
وَلَٰكِن the fools ٱلسُّفَهَآءُ they (themselves are) هُمُ they إِنَّهُمْ verily
they meet لَقُوا and when وَإِذَا they know ﴿١٣﴾ يَعْلَمُونَ do not لَّا but
وَإِذَا we believe ءَامَنَّا they say قَالُوٓا believe ءَامَنُوا those (who) ٱلَّذِينَ
their devils شَيَٰطِينِهِمْ to إِلَىٰ they privately meet خَلَوْا and when
إِنَّمَا with you مَعَكُمْ truly we (are) إِنَّا they say قَالُوٓا (evil geniuses)
(were) mocking ﴿١٤﴾ مُسْتَهْزِءُونَ we نَحْنُ only

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." **12.** Verily, they are the ones who make mischief, but they perceive not. **13.** And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, *Al-Ansâr* and *Al-Muhajirûn)* have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. **14.** And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ
وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى
ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

and gives them rope وَيَمُدُّهُمْ at them بِهِمْ mocks يَسْتَهْزِئُ Allah ٱللَّهُ
they wander يَعْمَهُونَ ﴿١٥﴾ their wrong-doings طُغْيَٰنِهِمْ in فِى (increases)
ٱلضَّلَٰلَةَ purchased ٱشْتَرَوُا۟ they who ٱلَّذِينَ those are أُو۟لَٰٓئِكَ blindly
تِّجَٰرَتُهُمْ bring profit رَبِحَت so did not فَمَا for guidance بِٱلْهُدَىٰ error
guided مُهْتَدِينَ ﴿١٦﴾ they were كَانُوا۟ and not وَمَا their commerce
(of one) who ٱلَّذِى (is) like a parable كَمَثَلِ their parable مَثَلُهُمْ
what مَا it lighted أَضَآءَتْ then when فَلَمَّآ a fire نَارًا kindled ٱسْتَوْقَدَ
their بِنُورِهِمْ Allah ٱللَّهُ took away ذَهَبَ (was) around him حَوْلَهُۥ
(do) not لَّا darkness ظُلُمَٰتٍ in فِى and left them وَتَرَكَهُمْ light
so فَهُمْ blind عُمْىٌ dumb بُكْمٌ (they are) deaf صُمٌّۢ they see يُبْصِرُونَ ﴿١٧﴾
return يَرْجِعُونَ ﴿١٨﴾ (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. **16.** These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. **17.** Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. **18.** They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

wherein فِيهِ the sky ٱلسَّمَآءِ from مِّنَ like rainstrom كَصَيِّبٍ or أَوْ
they يَجْعَلُونَ and lightning وَبَرْقٌ and thunder وَرَعْدٌ darknesses ظُلُمَٰتٌ
مِّنَ their ears ءَاذَانِهِم in فِىٓ their fingers أَصَٰبِعَهُمْ thrust (they put)
and وَٱللَّهُ death ٱلْمَوْتِ for fear of حَذَرَ thunder claps ٱلصَّوَٰعِقِ from
almost يَكَادُ the disbelievers بِٱلْكَٰفِرِينَ ﴿١٩﴾ encompasses مُحِيطٌۢ Allah
كُلَّمَآ their sight أَبْصَٰرَهُمْ snatches away يَخْطَفُ the lightning ٱلْبَرْقُ
in it فِيهِ they walk مَّشَوْا۟ for them لَهُم it flashes أَضَآءَ whenever
they stand قَامُوا۟ against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَآ

بِسَمْعِهِمْ He took away لَذَهَبَ Allah ٱللَّهُ willed شَآءَ and if وَلَوْ still
عَلَىٰ Allah ٱللَّهَ certainly إِنَّ and their sight وَأَبْصَٰرِهِمْ their hearing
O يَٰٓأَيُّهَا ٱلنَّاسُ (is) All-Powerful قَدِيرٌ ﴿٢٠﴾ things شَىْءٍ all كُلِّ over
created خَلَقَكُمْ Who ٱلَّذِى your Lord رَبَّكُمُ worship ٱعْبُدُوا۟ mankind!
so that you may لَعَلَّكُمْ before you مِن قَبْلِكُمْ and those وَٱلَّذِينَ you
become pious تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). **20.** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. **21.** O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

a resting فِرَٰشًا the earth ٱلْأَرْضَ for you لَكُمُ made جَعَلَ Who ٱلَّذِى
مِنَ and sent down وَأَنزَلَ as a canopy بِنَآءً and the sky وَٱلسَّمَآءَ place
بِهِۦ and brought forth فَأَخْرَجَ (water) rain مَآءً the sky ٱلسَّمَآءِ from
لَّكُمْ as a provision رِزْقًا fruits (food) ٱلثَّمَرَٰتِ (from) مِنَ therewith
rivals أَندَادًا unto Allah لِلَّهِ set up تَجْعَلُوا۟ so (do) not فَلَا for you
in فِى you are كُنتُمْ and if وَإِن know تَعْلَمُونَ ﴿٢٢﴾ while you وَأَنتُمْ
Our عَبْدِنَا to عَلَىٰ We sent down نَزَّلْنَا about what مِّمَّا doubt رَيْبٍ
the مِّثْلِهِۦ of مِّن a Surah (chapter) بِسُورَةٍ then produce فَأْتُوا۟ slave
مِّن دُونِ your witnesses (supporters) شُهَدَآءَكُم and call وَٱدْعُوا۟ like of it
truthful صَٰدِقِينَ ﴿٢٣﴾ you are كُنتُمْ if إِن Allah ٱللَّهِ besides

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a

provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). **23.** And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى
رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

تَفْعَلُوا۟ and shall not وَلَن you do it تَفْعَلُوا۟ (could) not لَّمْ but if فَإِن
whose ٱلَّتِى the Fire ٱلنَّارَ then fear فَٱتَّقُوا۟ you (be able to) do it
(it is) أُعِدَّتْ and stones وَٱلْحِجَارَةُ men ٱلنَّاسُ fuel (would be) وَقُودُهَا
and give glad tidings وَبَشِّرِ for the disbelievers لِلْكَٰفِرِينَ ﴿٢٤﴾ prepared
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ (those) who ٱلَّذِينَ to
تَجْرِى (are) Gardens جَنَّٰتٍ for them لَهُمْ that أَنَّ righteous deeds
every time كُلَّمَا the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing
ثَمَرَةٍ of مِن therefrom مِنْهَا they are provided رُزِقُوا۟ (whenever)
(is) what ٱلَّذِى this هَٰذَا they say قَالُوا۟ as a provision رِّزْقًا fruit
and they will be given وَأُتُوا۟ before مِن قَبْلُ we were provided رُزِقْنَا
and for وَلَهُمْ things having resemblance مُتَشَٰبِهًا therefrom بِهِۦ
and وَهُمْ pure مُّطَهَّرَةٌ (will be) spouses أَزْوَٰجٌ therein فِيهَآ them
shall abide forever خَٰلِدُونَ ﴿٢٥﴾ therein فِيهَا they

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. **25.** And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun* (purified mates or wives), and they will abide therein forever.

۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ

وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾

أَن يَضْرِبَ is ashamed or disdains يَسْتَحْىِۦٓ not لَا Allah ٱللَّهَ verily إِنَّ ۞
(of) a بَعُوضَةً even مَّا a parable or similitude مَثَلًا to set forth
more (insignificant) than it فَوْقَهَا and (even) something فَمَا mosquito
they know فَيَعْلَمُونَ believe ءَامَنُوا۟ (those) who ٱلَّذِينَ and as for فَأَمَّا
and for وَأَمَّا their Lord رَّبِّهِمْ from مِن the truth ٱلْحَقُّ that it is أَنَّهُ
أَرَادَ what مَاذَآ they say فَيَقُولُونَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ
يُضِلُّ parable or similitude مَثَلًا by this بِهَٰذَا Allah ٱللَّهُ did intend
by it بِهِۦ and He guides وَيَهْدِى many كَثِيرًا by it بِهِۦ He misleads
إِلَّا by it بِهِۦٓ He misleads يُضِلُّ and (does) not وَمَا many كَثِيرًا
عَهْدَ break يَنقُضُونَ those who ٱلَّذِينَ the disobedient ones ﴿٢٦﴾ ٱلْفَٰسِقِينَ except
and وَيَقْطَعُونَ its ratification مِيثَٰقِهِۦ after مِنۢ بَعْدِ (of) Allah ٱللَّهِ covenant
to be أَن which (for it) بِهِۦٓ Allah ٱللَّهُ ordered أَمَرَ what مَآ sever
the earth ٱلْأَرْضِ in (on) فِى and do mischief وَيُفْسِدُونَ joined يُوصَلَ
(are) the losers ﴿٢٧﴾ ٱلْخَٰسِرُونَ (they) who هُمُ it is they أُو۟لَٰٓئِكَ

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. **27.** Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾
وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

while you وَكُنتُمْ in Allah بِٱللَّهِ you disbelieve تَكْفُرُونَ how كَيْفَ
يُمِيتُكُمْ then ثُمَّ and He gave you life فَأَحْيَٰكُمْ lifeless أَمْوَٰتًا were
ثُمَّ will bring you to life يُحْيِيكُمْ then ثُمَّ He would give you death
(is) ٱلَّذِى He هُوَ you will be returned تُرْجَعُونَ ﴿٢٨﴾ unto Him إِلَيْهِ then
the earth ٱلْأَرْضِ (is) in فِى what مَّا for you لَكُم created خَلَقَ Who
the ٱلسَّمَآءِ to إِلَى He turned (He ascended) ٱسْتَوَىٰٓ then ثُمَّ all جَمِيعًا
وَهُوَ heavens سَمَٰوَٰتٍ seven سَبْعَ and He made them فَسَوَّىٰهُنَّ heaven
and when وَإِذْ (is) All-Knower عَلِيمٌ ﴿٢٩﴾ thing شَىْءٍ of every بِكُلِّ and He
جَاعِلٌ verily I am إِنِّى to the angels لِلْمَلَٰٓئِكَةِ Your Lord رَبُّكَ said قَالَ
a successor (mankind with خَلِيفَةً the earth ٱلْأَرْضِ in فِى going to place
those who مَن in it فِيهَا will You place أَتَجْعَلُ they said قَالُوٓا۟ free will)
the ٱلدِّمَآءَ and will shed وَيَسْفِكُ in it فِيهَا will make mischief يُفْسِدُ
with Your praises and thanks بِحَمْدِكَ glorify نُسَبِّحُ while we وَنَحْنُ blood
مَا know أَعْلَمُ indeed I إِنِّىٓ He said قَالَ you لَكَ and sanctify وَنُقَدِّسُ
you know تَعْلَمُونَ ﴿٣٠﴾ (do) not لَا what

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) **29.** He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. **30.** And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

ثُمَّ all of them كُلَّهَا the names ٱلْأَسْمَآءَ Adam ءَادَمَ and He taught وَعَلَّمَ
فَقَالَ the angels ٱلْمَلَٰٓئِكَةِ before عَلَى He showed (set) them عَرَضَهُمْ then

كُنتُمْ if إِن these هَٰٓؤُلَآءِ the names of بِأَسْمَآءِ tell me أَنۢبِـُٔونِى and said
لَا Glory is to You سُبْحَٰنَكَ they said قَالُوا۟ truthful صَٰدِقِينَ ﴿٣١﴾ you are
You taught عَلَّمْتَنَآ what مَا except إِلَّا we have لَنَآ knowledge عِلْمَ no
the All-Knower ٱلْعَلِيمُ You (Alone are) أَنتَ verily You إِنَّكَ us
inform them أَنۢبِئْهُم O Adam يَٰٓـَٔادَمُ He said قَالَ the All-Wise ٱلْحَكِيمُ ﴿٣٢﴾
of بِأَسْمَآئِهِمْ he informed them أَنۢبَأَهُم and when فَلَمَّا of their names بِأَسْمَآئِهِمْ
that إِنِّىٓ (to) you لَّكُمْ I tell أَقُل (did) not أَلَمْ He said قَالَ their names
(of) the heavens ٱلسَّمَٰوَٰتِ unseen (secrets/hidden facts) غَيْبَ know أَعْلَمُ I
وَمَا you reveal تُبْدُونَ what مَا and I know وَأَعْلَمُ and the earth وَٱلْأَرْضِ
concealing تَكْتُمُونَ ﴿٣٣﴾ you have been كُنتُمْ and what

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." **32.** They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." **33.** He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ
وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

ٱسْجُدُوا۟ to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember) when وَإِذْ
إِبْلِيسَ except إِلَّآ so they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate
and was وَكَانَ and was proud وَٱسْتَكْبَرَ he refused أَبَىٰ Iblis (Satan)
يَٰٓـَٔادَمُ and We said وَقُلْنَا the disbelievers ٱلْكَٰفِرِينَ ﴿٣٤﴾ (one) of مِنَ
(in) the ٱلْجَنَّةَ and your wife وَزَوْجُكَ you أَنتَ dwell ٱسْكُنْ O Adam
with free رَغَدًا from it مِنْهَا and eat both of you وَكُلَا Paradise
تَقْرَبَا but (do) not وَلَا you wish شِئْتُمَا (from) wherever حَيْثُ pleasure
of مِنَ or you both will be فَتَكُونَا tree ٱلشَّجَرَةَ this هَٰذِهِ come near
ٱلشَّيْطَٰنُ then made both of them slip فَأَزَلَّهُمَا the wrong-doers ٱلظَّٰلِمِينَ ﴿٣٥﴾

كَانَا from what مِمَّا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan
بَعْضُكُمْ get you down اهْبِطُوا and We said وَقُلْنَا in it فِيهِ they were
in (on) فِي and for you وَلَكُمْ as an enemy عَدُوٌّ to others لِبَعْضٍ some of you
for إِلَىٰ and a livelihood وَمَتَاعٌ (is) a dwelling place مُسْتَقَرٌّ the earth الْأَرْضِ
a (specific) time حِينٍ ﴿٣٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). **35.** And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." **36.** Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾ قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾

words كَلِمَٰتٍ his Lord رَّبِّهِۦ from مِن Adam ءَادَمُ then received فَتَلَقَّىٰٓ
(is) ٱلتَّوَّابُ He هُوَ verily He إِنَّهُۥ (on) him عَلَيْهِ and He pardoned فَتَابَ
We said قُلْنَا the Most Merciful ﴿٣٧﴾ ٱلرَّحِيمُ the Accepter of repentance
يَأْتِيَنَّكُم and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down ٱهْبِطُوا۟
تَبِعَ then whoever فَمَن guidance هُدًى from Me مِّنِّى comes to you
عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَاىَ follows
but those وَٱلَّذِينَ shall grieve ﴿٣٨﴾ يَحْزَنُونَ they هُمْ and not وَلَا on them
أُو۟لَٰٓئِكَ Our Signs بِـَٔايَٰتِنَآ and denied وَكَذَّبُوا۟ disbelieved كَفَرُوا۟ who
in it فِيهَا they هُمْ (of) the Fire ٱلنَّارِ dwellers أَصْحَٰبُ they are
ٱذْكُرُوا۟ of Israel إِسْرَٰٓءِيلَ O Children يَٰبَنِىٓ shall abide forever ﴿٣٩﴾ خَٰلِدُونَ
عَلَيْكُمْ I bestowed أَنْعَمْتُ which ٱلَّتِىٓ My Favour نِعْمَتِىَ remember
I shall fulfil أُوفِ My Covenant بِعَهْدِىٓ and fulfil وَأَوْفُوا۟ upon you
(you) fear ﴿٤٠﴾ فَٱرْهَبُونِ and Me alone وَإِيَّٰىَ your covenant بِعَهْدِكُمْ

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. **38.** We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. **39.** But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. **40.** O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾
۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

مُصَدِّقًا I have sent down أَنزَلْتُ in what بِمَآ and believe وَءَامِنُوا۟
and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِّمَا confirming
تَشْتَرُوا۟ and (do) not وَلَا in it بِهِۦ disbeliever كَافِرٍۭ first أَوَّلَ be تَكُونُوٓا۟
and Me وَإِيَّٰىَ small قَلِيلًا price ثَمَنًا with My Verses بِـَٔايَٰتِى buy
the truth ٱلْحَقَّ mix تَلْبِسُوا۟ and (do) not وَلَا fear فَٱتَّقُونِ ﴿٤١﴾ (alone)
the truth ٱلْحَقَّ and (not) conceal وَتَكْتُمُوا۟ with the falsehood بِٱلْبَٰطِلِ
the prayer ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ know تَعْلَمُونَ ﴿٤٢﴾ while you وَأَنتُمْ
ٱلرَّٰكِعِينَ ﴿٤٣﴾ with مَعَ and bow down وَٱرْكَعُوا۟ Zakat ٱلزَّكَوٰةَ and give وَءَاتُوا۟
(on the) ٱلنَّاسَ do you enjoin ۞ أَتَأْمُرُونَ those who bow down
أَنفُسَكُمْ and you forget وَتَنسَوْنَ piety and righteousness بِٱلْبِرِّ people
أَفَلَا the Scripture ٱلْكِتَٰبَ recite تَتْلُونَ while you وَأَنتُمْ yourselves
you understand تَعْقِلُونَ ﴿٤٤﴾ do not

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذوا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarî*, Vol. I, Page 253) **42.** And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). **43.** And perform *As-*

Salât (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. **44.** Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ
رَٰجِعُونَ ﴿٤٦﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن
نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِنَّهَا and prayer وَٱلصَّلَوٰةِ in patience بِٱلصَّبْرِ and seek help وَٱسْتَعِينُوا۟
the ٱلْخَٰشِعِينَ (٤٥) on عَلَى except إِلَّا very hard لَكَبِيرَةٌ and truly it is
مُّلَٰقُوا۟ that surely they أَنَّهُم realize يَظُنُّونَ who ٱلَّذِينَ humble minded
unto إِلَيْهِ and that they وَأَنَّهُمْ their Lord رَبِّهِمْ are going to meet
(of) Israel إِسْرَٰٓءِيلَ O Children يَٰبَنِىٓ are going to return رَٰجِعُونَ (٤٦) Him
عَلَيْكُمْ I bestowed أَنْعَمْتُ which ٱلَّتِىٓ My Favour نِعْمَتِىَ remember ٱذْكُرُوا۟
all ٱلْعَٰلَمِينَ (٤٧) over عَلَى preferred you فَضَّلْتُكُمْ and that I وَأَنِّى upon you
shall تَجْزِى not لَّا a Day (when) يَوْمًا and fear وَٱتَّقُوا۟ the worlds
nor وَلَا anything شَيْـًٔا another (person) عَن نَّفْسٍ a person نَفْسٌ avail
nor وَلَا intercession شَفَٰعَةٌ from him مِنْهَا will be accepted يُقْبَلُ
وَلَا compensation (ransom) عَدْلٌ from him مِنْهَا will be taken يُؤْخَذُ
would be helped يُنصَرُونَ (٤٨) they هُمْ and not

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. **46.** (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. **47.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamîn* [mankind and jinn (of your time period, in the past)]. **48.** And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ

مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾

مِّنْ We delivered (saved) you نَجَّيْنَٰكُم and (remember) when وَإِذْ
who were afflicting يَسُومُونَكُمْ (of) Pharaoh فِرْعَوْنَ people ءَالِ from
أَبْنَآءَكُمْ killing يُذَبِّحُونَ torment ٱلْعَذَابِ (with) a horrible (evil) سُوٓءَ you
وَفِى your women نِسَآءَكُمْ and let live (sparing) وَيَسْتَحْيُونَ your sons
your Lord رَّبِّكُمْ from مِّن (was) a trial بَلَآءٌ that ذَٰلِكُم and in
بِكُمُ We separated فَرَقْنَا and (remember) when وَإِذْ great ﴿٤٩﴾ عَظِيمٌ
and We وَأَغْرَقْنَآ and saved you فَأَنجَيْنَٰكُمْ the sea ٱلْبَحْرَ for you
﴿٥٠﴾ تَنظُرُونَ while you وَأَنتُمْ (of) Pharaoh فِرْعَوْنَ people ءَالَ drowned
We appointed for وَٰعَدْنَا and (remember) when وَإِذْ (were) looking
you took (for ٱتَّخَذْتُمُ and ثُمَّ nights لَيْلَةً forty أَرْبَعِينَ Moses مُوسَىٰٓ
﴿٥١﴾ ظَٰلِمُونَ and you وَأَنتُمْ after him مِنۢ بَعْدِهِۦ the calf ٱلْعِجْلَ worship)
(were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. **50.** And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). **51.** And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zâlimûn* (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ
قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

لَعَلَّكُمْ that ذَٰلِكَ after مِّنۢ بَعْدِ you عَنكُم We forgave عَفَوْنَا then ثُمَّ
and (remember) when وَإِذْ return thanks ﴿٥٢﴾ تَشْكُرُونَ so that you may
and the وَٱلْفُرْقَانَ the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا
and وَإِذْ be guided ﴿٥٣﴾ تَهْتَدُونَ so that you may لَعَلَّكُمْ criterion

to his people لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ (remember) when يَٰقَوْمِ
have wrongeda ظَلَمْتُمْ verily you إِنَّكُمْ O my people أَنفُسَكُم
the calf ٱلْعِجْلَ by your taking (for worship) بِٱتِّخَاذِكُمُ yourselves
and فَٱقْتُلُوٓا۟ your Creator بَارِئِكُمْ to إِلَىٰ so turn in repentance فَتُوبُوٓا۟
for you لَّكُمْ (is) better خَيْرٌ that ذَٰلِكُمْ yourselves أَنفُسَكُمْ kill عِندَ
then He accepted repentance فَتَابَ your Creator بَارِئِكُمْ with عَلَيْكُمْ
Accepter of ٱلتَّوَّابُ He (Who is) هُوَ truly He is إِنَّهُۥ of you
the Most Merciful ٱلرَّحِيمُ ﴿٥٤﴾ repentance

52. Then after that We forgave you so that you might be grateful. **53.** And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." **54.** And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

shall لَن O Moses يَٰمُوسَىٰ you said قُلْتُمْ and (remember) when وَإِذْ
Allah ٱللَّهَ we see نَرَى till حَتَّىٰ (in) you لَكَ we believe نُّؤْمِنَ never
the ٱلصَّٰعِقَةُ so seized (over took) you فَأَخَذَتْكُمُ plainly جَهْرَةً
then ثُمَّ were looking تَنظُرُونَ ﴿٥٥﴾ while you وَأَنتُمْ thunderbolt بَعَثْنَٰكُم
so that you لَعَلَّكُمْ your death مَوْتِكُمْ after مِّنۢ بَعْدِ We raised you
and We shaded (caused وَظَلَّلْنَا return thanks ﴿٥٦﴾ تَشْكُرُونَ may
and sent وَأَنزَلْنَا (with) the clouds ٱلْغَمَامَ over you عَلَيْكُمُ shadow)
eat كُلُوا۟ and the quails وَٱلسَّلْوَىٰ Al Manna ٱلْمَنَّ on you عَلَيْكُمُ down
We have رَزَقْنَٰكُمْ which مَا good (pure, lawful) things طَيِّبَٰتِ of مِن
but وَلَٰكِن they wrong Us ظَلَمُونَا and (did) not وَمَا provided for you
wrong يَظْلِمُونَ ﴿٥٧﴾ themselves أَنفُسَهُمْ they did كَانُوٓا۟

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. **56.** Then We raised you up after your death, so that you might be grateful. **57.** And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

ٱلْقَرْيَةَ this هَٰذِهِ enter ٱدْخُلُوا۟ We said قُلْنَا and (remember) when وَإِذْ
رَغَدًا you wish شِئْتُمْ wherever حَيْثُ therein مِنْهَا and eat فَكُلُوا۟ town
in prostration سُجَّدًا the gate ٱلْبَابَ and enter وَٱدْخُلُوا۟ with pleasure
خَطَٰيَٰكُمْ you لَكُمْ We shall forgive نَّغْفِرْ forgive us حِطَّةٌ and say وَقُولُوا۟
(for) the good-doers ﴿٥٨﴾ ٱلْمُحْسِنِينَ and We will increase وَسَنَزِيدُ your sins
the قَوْلًا did wrong (change) ظَلَمُوا۟ those who ٱلَّذِينَ but changed فَبَدَّلَ
to them لَهُمْ was told قِيلَ that (which) ٱلَّذِى other (than) غَيْرَ word
رِجْزًا who wronged ظَلَمُوا۟ those ٱلَّذِينَ upon عَلَى so We sent فَأَنزَلْنَا
they used to كَانُوا۟ because بِمَا the heaven ٱلسَّمَآءِ from مِّنَ punishment
asked for water ٱسْتَسْقَىٰ and (remember)when وَإِذِ ۞ disobey ﴿٥٩﴾ يَفْسُقُونَ
بِّعَصَاكَ strike ٱضْرِب We said فَقُلْنَا for his people لِقَوْمِهِۦ Moses مُوسَىٰ
from مِنْهُ then gushed forth فَٱنفَجَرَتْ the stone ٱلْحَجَرَ with your stick
people أُنَاسٍ every كُلُّ knew قَدْ عَلِمَ springs عَيْنًا twelve ٱثْنَتَا عَشْرَةَ it
رِّزْقِ from مِن and drink وَٱشْرَبُوا۟ eat كُلُوا۟ their drinking place مَّشْرَبَهُمْ
act تَعْثَوْا۟ and (do) not وَلَا (of) Allah ٱللَّهِ provision (sustenance)
making mischief ﴿٦٠﴾ مُفْسِدِينَ the earth ٱلْأَرْضِ (in) on فِى corruptly

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall

forgive you your sins and shall increase (reward) for the good-doers." **59.** But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebelling against Allâh's obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305) **60.** And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا
سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

shall not لَن O Moses يَـٰمُوسَىٰ you said قُلْتُمْ and (remember) when وَإِذْ
so فَٱدْعُ one (one kind of) وَٰحِدٍ food طَعَامٍ on عَلَىٰ we endure نَّصْبِرَ
for us لَنَا to bring forth يُخْرِجْ your Lord رَبَّكَ for us لَنَا invoke
its herbs بَقْلِهَا of مِنۢ the earth ٱلْأَرْضُ grows تُنۢبِتُ of what مِمَّا
and its lentils وَعَدَسِهَا and its garlic وَفُومِهَا and its cucumbers وَقِثَّآئِهَا
would you take in أَتَسْتَبْدِلُونَ he said قَالَ and its onions وَبَصَلِهَا
هُوَ for that بِٱلَّذِى (is) lower أَدْنَىٰ which هُوَ that ٱلَّذِى exchange
and فَإِنَّ to any town مِصْرًا go you down ٱهْبِطُوا۟ (is) better خَيْرٌ which
you have asked for سَأَلْتُمْ what مَّا for you (is) لَكُم indeed
ٱلذِّلَّةُ upon them عَلَيْهِمُ and were stamped (stuck) وَضُرِبَتْ
بِغَضَبٍ and they drew وَبَآءُو and misery وَٱلْمَسْكَنَةُ humiliation
كَانُوا۟ because they بِأَنَّهُمْ that (was) ذَٰلِكَ Allah ٱللَّهِ from مِّنَ anger
(of) Allah ٱللَّهِ in the Signs, Verses بِـَٔايَـٰتِ disbelieve يَكْفُرُونَ used to
just cause ٱلْحَقِّ without بِغَيْرِ the Prophets ٱلنَّبِيِّـۧنَ and kill وَيَقْتُلُونَ
and used وَّكَانُوا۟ they disobeyed عَصَوا۟ because بِمَا that (was) ذَٰلِكَ
transgress ﴿٦١﴾ يَعْتَدُونَ to

61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٦٤﴾

and those who وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
and Sabians وَٱلصَّٰبِـِٔينَ and Christians وَٱلنَّصَٰرَىٰ became Jews هَادُوا۟
the ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believed ءَامَنَ whoever مَنْ
(is) أَجْرُهُمْ for them فَلَهُمْ good deeds صَٰلِحًا and does وَعَمِلَ Last
خَوْفٌ and (there is) no وَلَا their Lord رَبِّهِمْ with عِندَ their reward
وَإِذْ shall grieve يَحْزَنُونَ ﴿٦٢﴾ they هُمْ nor وَلَا on them عَلَيْهِمْ fear
وَرَفَعْنَا your covenant مِيثَٰقَكُمْ We took أَخَذْنَا and (remember) when
خُذُوا۟ the Tur (Mount Sinai) ٱلطُّورَ above you فَوْقَكُمُ and We raised
with strength بِقُوَّةٍ We have given you ءَاتَيْنَٰكُم what مَآ hold
so that you لَعَلَّكُمْ therein فِيهِ what (is) مَا and remember وَٱذْكُرُوا۟
you تَوَلَّيْتُم then ثُمَّ act piously (become pious) تَتَّقُونَ ﴿٦٣﴾ may
Grace فَضْلُ had it not been فَلَوْلَا that ذَٰلِكَ after مِّنۢ بَعْدِ turned away
لَكُنتُم and His Mercy وَرَحْمَتُهُۥ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ
the losers ٱلْخَٰسِرِينَ ﴿٦٤﴾ of مِّنَ indeed you would have been

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). **64.** Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾

اعْتَدَوْا those who الَّذِينَ you knew عَلِمْتُمْ and indeed وَلَقَدْ
(of) the السَّبْتِ (in) the matter فِي amongst you مِنكُمْ transgressed
قِرَدَةً be you كُونُوا to them لَهُمْ We said فَقُلْنَا Sabbath (Saturday)
and We made فَجَعَلْنَاهَا despised (and rejected) خَاسِئِينَ ﴿٦٥﴾ monkeys
in front بَيْنَ يَدَيْهَا for those لِمَا (punishement) an example نَكَالًا this
and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them
مُوسَىٰ said قَالَ and (remember) when وَإِذْ for the pious لِلْمُتَّقِينَ ﴿٦٦﴾
commands يَأْمُرُكُمْ Allah اللَّهَ verily إِنَّ to his people لِقَوْمِهِ Moses
أَتَتَّخِذُنَا they said قَالُوا a cow بَقَرَةً you slaughter تَذْبَحُوا that أَن you
بِاللَّهِ I take refuge أَعُوذُ he said قَالَ fun هُزُوًا do you make of us
the foolish الْجَاهِلِينَ ﴿٦٧﴾ among مِنَ I be أَكُونَ that أَنْ with Allah

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." **66.** So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). **67.** And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

He يُبَيِّن your Lord رَبَّكَ for us لَنَا call upon ادْعُ they said قَالُوا
إِنَّهُ he said قَالَ it is (like) هِيَ what مَا to us لَنَا will make clear
لَا a cow بَقَرَةٌ verily it (should be) إِنَّهَا says يَقُولُ verily He
(but) عَوَانٌ immature (young) بِكْرٌ nor وَلَا old فَارِضٌ neither
what مَا so do فَافْعَلُوا that ذَٰلِكَ between بَيْنَ middling
for لَنَا call upon ادْعُ they said قَالُوا you are commanded ﴿٦٨﴾ تُؤْمَرُونَ
لَوْنُهَا what مَا to us لَنَا to make clear يُبَيِّن your Lord رَبَّكَ us
a بَقَرَةٌ it is إِنَّهَا says يَقُولُ verily He إِنَّهُ he said قَالَ its color (is)
that تَسُرُّ (in) its color لَوْنُهَا bright فَاقِعٌ yellow صَفْرَاءُ cow
لَنَا call upon ادْعُ they said قَالُوا the beholders ﴿٦٩﴾ النَّاظِرِينَ pleases
it هِيَ what مَا to us لَنَا to make clear يُبَيِّن your Lord رَبَّكَ for us
and وَإِنَّا to us عَلَيْنَا are alike تَشَابَهَ the cows الْبَقَرَ verily إِنَّ (is)
will be guided ﴿٧٠﴾ لَمُهْتَدُونَ Allah اللَّهُ wills شَاءَ if إِنْ surely we

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." **69.** They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " **70.** They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

لَا a cow بَقَرَةٌ it is إِنَّهَا says يَقُولُ indeed He إِنَّهُ He said قَالَ
(it) تَسْقِي nor وَلَا the soil الْأَرْضَ to till تُثِيرُ trained ذَلُولٌ neither
mark, شِيَةَ (with) no لَا sound مُسَلَّمَةٌ the fields الْحَرْثَ waters
you (have) جِئْتَ now الْآنَ they said قَالُوا in it فِيهَا blemish
and (did) وَمَا so they slaughtered it فَذَبَحُوهَا the truth بِالْحَقِّ brought
and (remember) وَإِذْ doing (it) ﴿٧١﴾ يَفْعَلُونَ they almost كَادُوا not

فِيهَا then you disputed فَادَّٰرَءۡتُمۡ a man نَفۡسًا you killed قَتَلۡتُمۡ when
you كُنتُمۡ what مَّا brought forth مُخۡرِجٌ but Allah وَٱللَّهُ regarding it
بِبَعۡضِهَاۚ strike him ٱضۡرِبُوهُ so We said فَقُلۡنَا concealing تَكۡتُمُونَ ﴿٧٢﴾ were
ٱلۡمَوۡتَىٰ Allah ٱللَّهُ brings to life يُحۡيِ thus كَذَٰلِكَ with a piece of it
so that you لَعَلَّكُمۡ His Signs ءَايَٰتِهِۦ and shows you وَيُرِيكُمۡ the dead
understand تَعۡقِلُونَ ﴿٧٣﴾ may

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. **72.** And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. **73.** So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتۡ قُلُوبُكُم مِّنۢ بَعۡدِ ذَٰلِكَ فَهِيَ كَٱلۡحِجَارَةِ أَوۡ أَشَدُّ قَسۡوَةٗۚ وَإِنَّ مِنَ ٱلۡحِجَارَةِ لَمَا يَتَفَجَّرُ مِنۡهُ ٱلۡأَنۡهَٰرُۚ وَإِنَّ مِنۡهَا لَمَا يَشَّقَّقُ فَيَخۡرُجُ مِنۡهُ ٱلۡمَآءُۚ وَإِنَّ مِنۡهَا لَمَا يَهۡبِطُ مِنۡ خَشۡيَةِ ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿٧٤﴾ ۞أَفَتَطۡمَعُونَ أَن يُؤۡمِنُواْ لَكُمۡ وَقَدۡ كَانَ فَرِيقٞ مِّنۡهُمۡ يَسۡمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعۡدِ مَا عَقَلُوهُ وَهُمۡ يَعۡلَمُونَ ﴿٧٥﴾

ذَٰلِكَ after مِّنۢ بَعۡدِ your hearts قُلُوبُكُم were hardened قَسَتۡ then ثُمَّ
(even) worse أَشَدُّ or أَوۡ as stones كَٱلۡحِجَارَةِ so they (were) فَهِيَ that
لَمَا the stones ٱلۡحِجَارَةِ of مِنَ and indeed وَإِنَّ in hardness قَسۡوَةٗۚ
the rivers ٱلۡأَنۡهَٰرُۚ from them مِنۡهُ gush forth يَتَفَجَّرُ there are some
split يَشَّقَّقُ which لَمَا of them (are stones) مِنۡهَا and indeed وَإِنَّ
وَإِنَّ the water ٱلۡمَآءُۚ from them مِنۡهُ so that flows فَيَخۡرُجُ asunder
مِنۡ fall down يَهۡبِطُ which لَمَا of them (are stones) مِنۡهَا and indeed
(is) بِغَٰفِلٍ Allah ٱللَّهُ and not وَمَا (of) Allah ٱللَّهِۗ fear خَشۡيَةِ from
أَن do you covet ۞أَفَتَطۡمَعُونَ you do تَعۡمَلُونَ ﴿٧٤﴾ (of) what عَمَّا unaware
كَانَ while indeed وَقَدۡ in you لَكُمۡ they will believe يُؤۡمِنُواْ that
the كَلَٰمَ hear يَسۡمَعُونَ of them مِّنۡهُمۡ a group فَرِيقٞ used to
after مِنۢ بَعۡدِ they change it يُحَرِّفُونَهُۥ then ثُمَّ (of) Allah ٱللَّهِ Word
know يَعۡلَمُونَ ﴿٧٥﴾ and they وَهُمۡ they understood it عَقَلُوهُ what مَا

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. **75.** Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم
بِهِ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا
يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

آمَنُوا those who الَّذِينَ they meet لَقُوا and when وَإِذَا
meet خَلَا but when وَإِذَا we believe آمَنَّا they say قَالُوا believe
قَالُوا some others بَعْضٍ with إِلَىٰ some of them بَعْضُهُمْ privately
revealed فَتَحَ what بِمَا shall you tell them أَتُحَدِّثُونَهُم they say
so that they argue with لِيُحَاجُّوكُم to you عَلَيْكُمْ Allah اللَّهُ (disclosed)
do not then أَفَلَا your Lord رَبِّكُمْ before عِندَ therewith بِهِ you
اللَّهَ that أَنَّ they know يَعْلَمُونَ do not أَوَلَا you understand تَعْقِلُونَ ﴿٧٦﴾
and what وَمَا they conceal يُسِرُّونَ what مَا knows يَعْلَمُ Allah
(are) unlettered أُمِّيُّونَ and among them وَمِنْهُمْ they reveal يُعْلِنُونَ ﴿٧٧﴾
but إِلَّا the Book الْكِتَابَ know يَعْلَمُونَ (do) not لَا people (who)
guess يَظُنُّونَ ﴿٧٨﴾ but إِلَّا they هُمْ and (not) وَإِنْ false desires أَمَانِيَّ

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? **77.** Know they (Jews) not that Allâh knows what they conceal and what they reveal? **78.** And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا
كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ
اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

the Book الْكِتَابَ write يَكْتُبُونَ to those who لِّلَّذِينَ so woe فَوَيْلٌ
مِنْ this هَٰذَا they say يَقُولُونَ then ثُمَّ with their own hands بِأَيْدِيهِمْ
with it بِهِ that they may purchase لِيَشْتَرُوا Allah اللَّهِ (is) from عِندِ
for مِّمَّا to them لَّهُم so woe فَوَيْلٌ little قَلِيلًا price (gain) ثَمَنًا
to them لَّهُم and woe وَوَيْلٌ their hands أَيْدِيهِمْ wrote كَتَبَتْ what
shall never لَن and they say وَقَالُوا they earn يَكْسِبُونَ ﴿٧٩﴾ for what مِّمَّا
مَّعْدُودَةً (for) days أَيَّامًا but إِلَّا the Fire النَّارُ touch us تَمَسَّنَا
Allah اللَّهِ from عِندَ have you taken أَتَّخَذْتُمْ say قُلْ a few numbered
Allah اللَّهُ oppose (break) يُخْلِفَ so will never فَلَن a covenant عَهْدًا
what مَا Allah اللَّهِ on عَلَى you say تَقُولُونَ or أَمْ His covenant عَهْدَهُ
earned كَسَبَ whosoever مَن yes! بَلَىٰ you know تَعْلَمُونَ ﴿٨٠﴾ not لَا
فَأُولَٰئِكَ his sin خَطِيئَتُهُ him بِهِ and surrounded وَأَحَاطَتْ evil سَيِّئَةً
in فِيهَا they هُمْ of the Fire النَّارِ (are) dwellers (inmates) أَصْحَابُ they
shall abide forever خَالِدُونَ ﴿٨١﴾ it

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. **80.** And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" **81.** Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي
إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

good ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ and those (who) وَٱلَّذِينَ
(of) Paradise ٱلْجَنَّةِ (are) dwellers (inmates) أَصْحَٰبُ they أُو۟لَٰٓئِكَ deeds
and (remember) وَإِذْ shall abide forever خَٰلِدُونَ (٨٢) in it فِيهَا they هُمْ
إِسْرَٰٓءِيلَ the Children بَنِىٓ a covenant (from) مِيثَٰقَ We took أَخَذْنَا when
وَبِٱلْوَٰلِدَيْنِ Allah ٱللَّهَ but إِلَّا you shall worship تَعْبُدُونَ not لَا (of) Israel
وَٱلْيَتَٰمَىٰ and (to) kindered وَذِى ٱلْقُرْبَىٰ (be) good إِحْسَانًا and to parents
and speak وَقُولُوا۟ and the poor (needy) وَٱلْمَسَٰكِينِ and (to) orphans
the ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ good (kindly) حُسْنًا to people لِلنَّاسِ
you تَوَلَّيْتُمْ then ثُمَّ Zakat (poor-due) ٱلزَّكَوٰةَ and give وَءَاتُوا۟ prayer
while you are وَأَنتُم of you مِّنكُمْ a few قَلِيلًا except إِلَّا turned back
averse (backsliders) مُّعْرِضُونَ (٨٣)

82. And those who believe (in the Oneness of Allâh تعالى - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) **83.** And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم], and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubî,* Vol. 2, Page 392)

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ (٨٤) ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ (٨٥)

لَا your covenant مِيثَٰقَكُمْ We took أَخَذْنَا and (remember) when وَإِذْ
تُخْرِجُونَ and (do) not وَلَا your blood دِمَآءَكُمْ you shed تَسْفِكُونَ (do) not
ثُمَّ your dwellings دِيَٰرِكُمْ from مِّن yourselves أَنفُسَكُم you turn out
ثُمَّ bear witness تَشْهَدُونَ (٨٤) and you وَأَنتُمْ you ratified أَقْرَرْتُمْ then

then	أَنتُمْ you (are)	هَٰٓؤُلَآءِ those (who)	تَقْتُلُونَ kill	أَنفُسَكُمْ		
yourselves	وَتُخْرِجُونَ and drive out	فَرِيقًا a party	مِّنكُم of you	مِّن		
from	دِيَٰرِهِمْ their homes	تَظَٰهَرُونَ (assist) aiding one another	عَلَيْهِم			
against them	بِٱلْإِثْمِ in sin	وَٱلْعُدْوَٰنِ and transgression	وَإِن and if			
يَأْتُوكُمْ they come to you	أُسَٰرَىٰ (as) captives	تُفَٰدُوهُمْ you ransom				
them	وَهُوَ though (this)	مُحَرَّمٌ forbidden	عَلَيْكُمْ to you	إِخْرَاجُهُمْ		
their expulsion (was)	أَفَتُؤْمِنُونَ then do you believe	بِبَعْضِ in part				
ٱلْكِتَٰبِ (of) the Scripture	وَتَكْفُرُونَ and you reject	بِبَعْضٍ some of				
it	فَمَا then what	جَزَآءُ (is the) recompense	مَن (of) those who			
يَفْعَلُ do	ذَٰلِكَ that	مِنكُمْ among you	إِلَّا except	خِزْىٌ disgrace		
فِى in	ٱلْحَيَوٰةِ the life	ٱلدُّنْيَا (of) (this) world	وَيَوْمَ and on the Day			
ٱلْقِيَٰمَةِ (of) Resurrection	يُرَدُّونَ they would be consigned	إِلَىٰٓ to	أَشَدِّ			
most grievous	ٱلْعَذَابِ torment	وَمَا and not	ٱللَّهُ Allah	بِغَٰفِلٍ (is)		
unaware	عَمَّا of what	تَعْمَلُونَ ﴿٨٥﴾ you do				

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. **85.** After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

أُوْلَٰٓئِكَ those (are)	ٱلَّذِينَ they who	ٱشْتَرَوُا۟ bought	ٱلْحَيَوٰةَ the life	ٱلدُّنْيَا
of (this) world	بِٱلْـَٔاخِرَةِ for the Hereafter	فَلَا so not	يُخَفَّفُ shall be	
lightened	عَنْهُمُ on them	ٱلْعَذَابُ the torment	وَلَا nor	هُمْ they

يُنصَرُونَ ﴿٨٦﴾ shall be helped وَلَقَدْ and indeed ءَاتَيْنَا We gave مُوسَى Moses ٱلْكِتَٰبَ the Book وَقَفَّيْنَا and We followed him up مِنۢ بَعْدِهِۦ after him بِٱلرُّسُلِ by Prophets وَءَاتَيْنَا and We gave عِيسَى Jesus ٱبْنَ son مَرْيَمَ (of) Mary ٱلْبَيِّنَٰتِ clear signs وَأَيَّدْنَٰهُ and supported him بِرُوحِ ٱلْقُدُسِ with the holy Ghost (Gabriel) أَفَكُلَّمَا then whenever جَآءَكُمْ came to you رَسُولٌۢ a Messenger بِمَا with what لَا not تَهْوَىٰٓ desired أَنفُسُكُمُ yourselves ٱسْتَكْبَرْتُمْ you grew arrogant فَفَرِيقًا and some كَذَّبْتُمْ you disbelieved وَفَرِيقًا and some تَقْتُلُونَ ﴿٨٧﴾ you kill وَقَالُوا۟ and they said قُلُوبُنَا our hearts غُلْفٌۢ are wrapped بَل nay لَّعَنَهُمُ cursed them ٱللَّهُ Allah بِكُفْرِهِمْ for their disbelief فَقَلِيلًا so little مَّا (is) that which يُؤْمِنُونَ ﴿٨٨﴾ they believe

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. **87.** And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrâîl (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. **88.** And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَلَمَّا and when جَآءَهُمْ came to them كِتَٰبٌ a Book مِّنْ عِندِ from ٱللَّهِ Allah مُصَدِّقٌ confirming لِّمَا what مَعَهُمْ (is) with them وَكَانُوا۟ though they were مِن قَبْلُ aforetime يَسْتَفْتِحُونَ invoking for victory عَلَى over ٱلَّذِينَ those who كَفَرُوا۟ disbelieved فَلَمَّا and when جَآءَهُم came to them مَّا what عَرَفُوا۟ they recognised كَفَرُوا۟ they disbelieved بِهِۦ in it فَلَعْنَةُ so the curse ٱللَّهِ (of) Allah عَلَى (be) on

they bought اشْتَرَوْا how bad is that بِئْسَمَا the disbelievers الْكَافِرِينَ ﴿٨٩﴾
they يَكْفُرُوا that أَنْ their ownselves أَنْفُسَهُمْ for it بِهِ
Allah اللَّهُ revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve
His فَضْلِهِ of مِنْ Allah اللَّهُ reveals يُنَزِّلَ that أَنْ grudging بَغْيًا
His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَىٰ Grace
anger غَضَبٍ upon عَلَىٰ anger بِغَضَبٍ they have drawn (incurred) فَبَاءُو
(there is a) ﴿٩٠﴾ مُهِينٌ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ
disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. **90.** How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

in what بِمَا believe آمِنُوا to them لَهُمْ it is said قِيلَ and when وَإِذَا
in what بِمَا we believe نُؤْمِنُ they say قَالُوا Allah اللَّهُ sent down أَنْزَلَ
in بِمَا and they disbelieve وَيَكْفُرُونَ to us عَلَيْنَا was sent down أُنْزِلَ
مُصَدِّقًا the truth الْحَقُّ while it is وَهُوَ after it وَرَاءَهُ what (came)
then why did فَلِمَ say قُلْ with them مَعَهُمْ what is لِمَا confirming
if إِنْ aforetime مِنْ قَبْلُ (of) Allah اللَّهِ Prophets أَنْبِيَاءَ you kill تَقْتُلُونَ
جَاءَكُمْ and indeed وَلَقَدْ ۞ (true) believers ﴿٩١﴾ مُؤْمِنِينَ you were كُنْتُمْ
اتَّخَذْتُمُ yet ثُمَّ with clear proofs بِالْبَيِّنَاتِ Moses مُوسَىٰ came to you
and you وَأَنْتُمْ after him مِنْ بَعْدِهِ the calf الْعِجْلَ you took (for worship)
wrong-doers ﴿٩٢﴾ ظَالِمُونَ (were)

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?" **92.** And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾ قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾

your covenant مِيثَٰقَكُمْ We took أَخَذْنَا and (remember) when وَإِذْ
the Tur (mount Sinai) ٱلطُّورَ above you فَوْقَكُمُ and We raised وَرَفَعْنَا
and وَٱسْمَعُوا۟ firmly بِقُوَّةٍ We gave you ءَاتَيْنَٰكُم what مَآ hold خُذُوا۟
وَأُشْرِبُوا۟ and we disobeyed وَعَصَيْنَا we heard سَمِعْنَا they said قَالُوا۟ hear
their hearts قُلُوبِهِمُ in فِى and they were cherished (drunk the love of)
بِئْسَمَا say قُلْ (because) of their disbelief بِكُفْرِهِمْ the calf ٱلْعِجْلَ
your faith إِيمَٰنُكُمْ to it بِهِۦٓ commands you يَأْمُرُكُم evil is what
لَكُمُ is كَانَتْ if إِن say قُلْ believers مُّؤْمِنِينَ ﴿٩٣﴾ you are كُنتُم if إِن
Allah ٱللَّهِ with عِندَ (of) the Hereafter ٱلْءَاخِرَةُ the home ٱلدَّارُ for you
then long فَتَمَنَّوُا۟ (other) people ٱلنَّاسِ excluding مِّن دُونِ specially خَالِصَةً
truthful صَٰدِقِينَ ﴿٩٤﴾ you are كُنتُمْ if إِن (for) death ٱلْمَوْتَ

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." **94.** Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

قَدَّمَتْ for what بِمَا ever أَبَدًا they long for it يَتَمَنَّوْهُ but will never وَلَن
(is) All-Aware عَلِيمٌۢ and Allah وَٱللَّهُ their hands أَيْدِيهِمْ sent ahead
and verily you will find them وَلَتَجِدَنَّهُمْ of the wrong-doers بِٱلظَّٰلِمِينَ ﴿٩٥﴾
and of وَمِنَ life حَيَوٰةٍ for عَلَىٰ (of) mankind ٱلنَّاسِ greediest أَحْرَصَ
أَحَدُهُمْ wishes يَوَدُّ ascribed partners to Allah أَشْرَكُوا۟ those who ٱلَّذِينَ
(of) أَلْفَ he could be given a life يُعَمَّرُ if لَوْ (each) one of them
would (save) بِمُزَحْزِحِهِۦ this هُوَ but not وَمَا years سَنَةٍ a thousand
يُعَمَّرَ though أَن the punishment ٱلْعَذَابِ from مِنَ remove him away
بِمَا (is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ he be given that life
عَدُوًّا is كَانَ whosoever مَن say قُلْ they do يَعْمَلُونَ ﴿٩٦﴾ of what
(has) brought it نَزَّلَهُۥ for indeed he فَإِنَّهُۥ to Gabriel لِّجِبْرِيلَ enemy
(of) ٱللَّهِ by Permission (leave) بِإِذْنِ your heart قَلْبِكَ to عَلَىٰ down
وَهُدًى before it بَيْنَ يَدَيْهِ what (came) لِّمَا confirming مُصَدِّقًا Allah
for the believers لِّلْمُؤْمِنِينَ ﴿٩٧﴾ and glad tidings وَبُشْرَىٰ and guidance

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). **96.** And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. **97.** Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâîl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَٰٓئِكَتِهِۦ to Allah لِّلَّهِ enemy عَدُوًّا is كَانَ whoso مَن
and وَمِيكَىٰلَ and Gabriel وَجِبْرِيلَ and His Messengers وَرُسُلِهِۦ angels
to ﴿٩٨﴾ لِّلْكَٰفِرِينَ (is) enemy عَدُوٌّ Allah ٱللَّهَ then verily فَإِنَّ Michael
to you إِلَيْكَ We sent down أَنزَلْنَآ and indeed وَلَقَدْ the disbelievers
يَكْفُرُ and none وَمَا manifest بَيِّنَٰتٍ Ayat (proofs, verses) ءَايَٰتٍۭ
is أَوَكُلَّمَا disobedient ones ﴿٩٩﴾ ٱلْفَٰسِقُونَ but إِلَّا in them بِهَآ disbelieve
نَّبَذَهُۥ a covenant عَهْدًا they contract عَٰهَدُوا۟ it not so (that) whenever
most of أَكْثَرُهُمْ nay بَلْ of them مِّنْهُم a party فَرِيقٌ threw it away
came جَآءَهُمْ and when وَلَمَّا believe ﴿١٠٠﴾ يُؤْمِنُونَ (do) not لَا them
مُصَدِّقٌ Allah ٱللَّهِ from مِّنْ عِندِ a Messenger رَسُولٌ to them
a فَرِيقٌ threw away نَبَذَ with them مَعَهُمْ what was لِّمَا confirming
the ٱلْكِتَٰبَ were given أُوتُوا۟ those (who) ٱلَّذِينَ of مِّنَ party
ظُهُورِهِمْ behind وَرَآءَ (of) Allah ٱللَّهِ the Book كِتَٰبَ Scripture
know ﴿١٠١﴾ يَعْلَمُونَ (do) not لَا as if they كَأَنَّهُمْ their backs

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Gabriel) and Mîkâîl (Michael), then verily, Allâh is an enemy to the disbelievers." **99.** And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command). **100.** Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. **101.** And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ
ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا
شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

ٱلشَّيَٰطِينُ (gave out) recited تَتْلُوا۟ what مَا and they followed وَٱتَّبَعُوا۟
and not وَمَا (of) Solomon سُلَيْمَٰنَ kingdom مُلْكِ in عَلَىٰ the devils
the ٱلشَّيَٰطِينَ and but وَلَٰكِنَّ Solomon سُلَيْمَٰنُ disbelieved كَفَرَ
magic ٱلسِّحْرَ men ٱلنَّاسَ teaching يُعَلِّمُونَ disbelieved كَفَرُوا۟ devils
بِبَابِلَ the two angels ٱلْمَلَكَيْنِ to عَلَى came down أُنزِلَ and what وَمَآ
يُعَلِّمَانِ but neither وَمَا and Marut وَمَٰرُوتَ Harut هَٰرُوتَ at Babylon
they (had) said يَقُولَآ till حَتَّىٰ anyone مِنْ أَحَدٍ (of) these two taught
تَكْفُرْ so (do) not فَلَا (for) trial فِتْنَةٌ we (are) نَحْنُ only إِنَّمَا
from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve
بَيْنَ with it بِهِۦ they might separate يُفَرِّقُونَ what مَا (angels)
they هُم but do not وَمَا and his wife وَزَوْجِهِۦ man ٱلْمَرْءِ between
by بِإِذْنِ except إِلَّا anyone مِنْ أَحَدٍ with it بِهِۦ harm بِضَآرِّينَ
يَضُرُّهُمْ what مَا and they learn وَيَتَعَلَّمُونَ (of) Allah ٱللَّهِ Permission
and indeed وَلَقَدْ profits them يَنفَعُهُمْ and not وَلَا harms them
لَهُۥ not مَا buys it ٱشْتَرَىٰهُ that whosoever لَمَنِ they knew عَلِمُوا۟
any share مِنْ خَلَٰقٍ the Hereafter ٱلْءَاخِرَةِ in فِى (is) for him
for بِهِۦ they sold شَرَوْا۟ what مَا and how bad indeed (was) وَلَبِئْسَ
they يَعْلَمُونَ ﴿١٠٢﴾ would that لَوْ كَانُوا۟ their ownselves أَنفُسَهُمْ it
knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا
تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ

ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

and became pious وَٱتَّقَوْا believed ءَامَنُوا they أَنَّهُمْ and if وَلَوْ
خَيْرٌ Allah ٱللَّهِ from مِّنْ عِندِ indeed (for them was) reward لَمَثُوبَةٌ
يَٰٓأَيُّهَا ٱلَّذِينَ know يَعْلَمُونَ ﴿١٠٣﴾ they did كَانُوا if/would that لَّوْ better
say (to Prophet) تَقُولُوا (do) not لَا believe ءَامَنُوا O you who
"undhurna" ٱنظُرْنَا but say وَقُولُوا "Ra'ina" (pay attention to us) رَٰعِنَا
and for the وَلِلْكَٰفِرِينَ and listen وَٱسْمَعُوا please look upon us
like يَوَدُّ do not مَّا painful أَلِيمٌ ﴿١٠٤﴾ torment عَذَابٌ disbelievers (is)
the أَهْلِ ٱلْكِتَٰبِ among مِنْ disbelieved كَفَرُوا those who ٱلَّذِينَ
يُنَزَّلَ that أَن polytheists ٱلْمُشْرِكِينَ nor وَلَا People of the Sripture
from مِّن any good مِّنْ خَيْرٍ upon you عَلَيْكُم should be sent down
for His بِرَحْمَتِهِۦ chooses يَخْتَصُّ but Allah وَٱللَّهُ your Lord رَّبِّكُمْ
(is) Owner ذُو and Allah وَٱللَّهُ He wills يَشَآءُ whom مَن Mercy
Great ٱلْعَظِيمِ ﴿١٠٥﴾ Bounty ٱلْفَضْلِ of

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! **104.** O you who believe! Say not (to the Messenger صلى الله عليه وسلم) *Râ'ina* but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) **105.** Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ
لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

cause نُنسِهَا or أَوْ of a Verse مِنْ ءَايَةٍ We abrogate نَنسَخْ whatever ۞ مَا
or أَوْ than it مِّنْهَآ better بِخَيْرٍ We bring نَأْتِ it to be forgotten

Allah ٱللَّهَ that أَنَّ you know تَعْلَمْ did not أَلَمْ similar to it مِثْلِهَآ
did not أَلَمْ is All-Powerful قَدِيرٌ ﴿١٠٦﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ
(is) dominion مُلْكُ for Him لَهُۥ Allah ٱللَّهَ that أَنَّ you know تَعْلَمْ
لَكُم and not وَمَا and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ
Wali وَلِيٍّ of (any) مِن Allah ٱللَّهِ besides مِّن دُونِ (is) for you
do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿١٠٧﴾ nor وَلَا (protector/friend)
as كَمَا your Messenger رَسُولَكُمْ you ask تَسْـَٔلُوا۟ that أَن you want
يَتَبَدَّلِ and whoso وَمَن before مِن قَبْلُ Moses مُوسَىٰ was asked سُئِلَ
he went ضَلَّ verily فَقَدْ for faith بِٱلْإِيمَٰنِ disbelief ٱلْكُفْرَ changes
Way ٱلسَّبِيلِ ﴿١٠٨﴾ the even (Right) سَوَآءَ astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things? **107.** Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. **108.** Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

of the ٱلْكِتَٰبِ the People أَهْلِ of مِّنْ many كَثِيرٌ wish وَدَّ
إِيمَٰنِكُمْ after مِّنۢ بَعْدِ they could turn you back يَرُدُّونَكُم if لَوْ Scripture
(out of) حَسَدًا (as) disbelievers كُفَّارًا your belief (you have believed)
تَبَيَّنَ what مَا after مِّنۢ بَعْدِ their ownselves أَنفُسِهِم from مِّنْ عِندِ envy
so forgive فَٱعْفُوا۟ the truth ٱلْحَقُّ unto them لَهُمُ had become manifest
His بِأَمْرِهِۦٓ Allah ٱللَّهُ brings يَأْتِىَ till حَتَّىٰ and overlook وَٱصْفَحُوا۟
قَدِيرٌ ﴿١٠٩﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ Command
and give وَءَاتُوا۟ the prayer ٱلصَّلَوٰةَ and perform وَأَقِيمُوا۟ (is) All-Powerful
you send forth تُقَدِّمُوا۟ and whatever وَمَا Zakat (poor-due) ٱلزَّكَوٰةَ (pay)

عِندَ you shall find it تَجِدُوهُ good خَيْرٍ of مِّنْ for yourselves لِأَنفُسِكُم
you do تَعْمَلُونَ of what بِمَا Allah ٱللَّهَ certainly إِنَّ Allah ٱللَّهِ with
(is) All-Seer بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. **110.** And perform *As-Salât (Iqâmat-as-Salât),* and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَـٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ
صَـٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ ۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

إِلَّا Paradise ٱلْجَنَّةَ none shall enter لَن يَدْخُلَ and they said وَقَالُوا۟
تِلْكَ a Christian نَصَـٰرَىٰ or أَوْ a Jew هُودًا be كَانَ who مَن except
بُرْهَـٰنَكُمْ bring هَاتُوا۟ say قُلْ their (own) desires أَمَانِيُّهُمْ these are
مَنْ yes بَلَىٰ truthful صَـٰدِقِينَ ﴿١١١﴾ you are كُنتُمْ if إِن your proof
and he وَهُوَ to Allah لِلَّهِ his face وَجْهَهُۥ submitted أَسْلَمَ whoever
with عِندَ (is) his reward أَجْرُهُۥ then for him فَلَهُۥٓ (is) good-doer مُحْسِنٌ
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ and (there is) no وَلَا His Lord رَبِّهِۦ
لَيْسَتِ the Jews ٱلْيَهُودُ and said وَقَالَتِ shall grieve يَحْزَنُونَ ﴿١١٢﴾ they
and said وَقَالَتِ anything شَىْءٍ on عَلَىٰ the Christians ٱلنَّصَـٰرَىٰ are not
شَىْءٍ on عَلَىٰ the Jews ٱلْيَهُودُ are not لَيْسَتِ the Christians ٱلنَّصَـٰرَىٰ
كَذَٰلِكَ the Scripture ٱلْكِتَـٰبَ recite يَتْلُونَ though they وَهُمْ anything
مِثْلَ know يَعْلَمُونَ (do) not لَا those who ٱلَّذِينَ said قَالَ similarly
بَيْنَهُمْ shall judge يَحْكُمُ so Allah فَٱللَّهُ their words قَوْلِهِمْ like
about فِيمَا (of) Resurrection ٱلْقِيَـٰمَةِ (on) the Day يَوْمَ between them
differing يَخْتَلِفُونَ ﴿١١٣﴾ wherein فِيهِ they (have been) كَانُوا۟ that

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful." **112.** Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr,* Vol.1, Page 154]. **113.** The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾

than مِمَّن greater wrong-doer (unjust) أَظْلَمُ and who (is) وَمَنْ
يُذْكَرَ to أَن (of) Allah ٱللَّهِ Mosques مَسَٰجِدَ forbid مَّنَعَ those (who)
in فِى and strive وَسَعَىٰ His Name ٱسْمُهُۥ in them فِيهَا be mentioned
(proper) لَهُمْ was كَانَ not مَا these people أُو۟لَٰٓئِكَ their ruin خَرَابِهَآ
in fear خَآئِفِينَ except إِلَّا enter them يَدْخُلُوهَآ to أَن for them
and وَلَهُمْ (is) disgrace خِزْىٌ the world ٱلدُّنْيَا in فِى for them لَهُمْ
(is) عَظِيمٌ ﴿١١٤﴾ torment عَذَابٌ the Hereafter ٱلْءَاخِرَةِ in فِى for them
and the west وَٱلْمَغْرِبُ the east ٱلْمَشْرِقُ and for Allah (is) وَلِلَّهِ great
so there will be فَثَمَّ you turn (your face) تُوَلُّوا۟ so wherever فَأَيْنَمَا
(is) Infinite, وَٰسِعٌ Allah ٱللَّهَ surely إِنَّ (of) Allah ٱللَّهِ face وَجْهُ
has ٱتَّخَذَ and they said وَقَالُوا۟ All-knower عَلِيمٌ ﴿١١٥﴾ All-Embracing
بَل Glory is to Him سُبْحَٰنَهُۥ a son وَلَدًا Allah ٱللَّهُ taken (begotten)
وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِى what (is) مَا for Him (is) لَّهُۥ but
(are) subservient قَٰنِتُونَ ﴿١١٦﴾ to Him لَّهُۥ all كُلٌّ and the earth

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. **115.** And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. **116.** And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the Originator بَدِيعُ
He يَقُولُ so only فَإِنَّمَا a matter أَمْرًا He decrees قَضَىٰٓ and when وَإِذَا
ٱلَّذِينَ and said وَقَالَ and it becomes فَيَكُونُ ﴿١١٧﴾ be كُن to it لَهُۥ says
يُكَلِّمُنَا why (does) not لَوْلَا know يَعْلَمُونَ do not لَا those who
كَذَٰلِكَ a sign ءَايَةٌ come to us تَأْتِينَآ or أَوْ Allah ٱللَّهُ speak to us
مِن those (people) who were ٱلَّذِينَ have said قَالَ so (even thus)
are alike تَشَٰبَهَتْ their words قَوْلِهِمْ like مِّثْلَ before them قَبْلِهِم
the ٱلْءَايَٰتِ We have made clear بَيَّنَّا indeed قَدْ their hearts قُلُوبُهُمْ
إِنَّآ (who) believe firmly يُوقِنُونَ ﴿١١٨﴾ for people لِقَوْمٍ Signs/Verses
bearer of بَشِيرًا with the truth بِٱلْحَقِّ sent you أَرْسَلْنَٰكَ verily We
you will be تُسْـَٔلُ and not وَلَا and a warner وَنَذِيرًا glad tidings
(of) the blazing Fire ٱلْجَحِيمِ ﴿١١٩﴾ dwellers أَصْحَٰبِ about عَنْ asked

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. **118.** And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. **119.** Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ﴿١٢٢﴾

the Jews ٱلۡيَهُودُ with you عَنكَ will be pleased تَرۡضَىٰ and never وَلَن
their مِلَّتَهُمۡ you follow تَتَّبِعَ till حَتَّىٰ the Christians ٱلنَّصَٰرَىٰ nor وَلَا
(of) ٱللَّهِ the Guidance هُدَى verily إِنَّ say قُلۡ religion (creed)
you ٱتَّبَعۡتَ and if وَلَئِنِ guidance ٱلۡهُدَىٰ that (is only) هُوَ Allah
came to جَآءَكَ what ٱلَّذِي after بَعۡدَ their desires أَهۡوَآءَهُم followed
from مِنَ for you لَكَ not مَا the knowledge ٱلۡعِلۡمِ of مِنَ you
(any) نَصِيرٍ ﴿١٢٠﴾ nor وَلَا protector وَلِيّٖ any مِن Allah ٱللَّهِ (wrath of)
يَتۡلُونَهُۥ the Book ٱلۡكِتَٰبَ We gave them ءَاتَيۡنَٰهُمُ those ٱلَّذِينَ helper
those (are أُوْلَٰٓئِكَ to be recited تِلَاوَتِهِۦٓ (as it has) right حَقَّ recite it
بِهِۦ disbelieves يَكۡفُرۡ and whoso وَمَن in it بِهِۦ believe يُؤۡمِنُونَ who)
the losers ٱلۡخَٰسِرُونَ ﴿١٢١﴾ they (who are) هُمُ then those (are) فَأُوْلَٰٓئِكَ in it
My نِعۡمَتِيَ remember ٱذۡكُرُواْ (of) Israel! إِسۡرَٰٓءِيلَ O Children يَٰبَنِيٓ
and that I وَأَنِّي upon you عَلَيۡكُمۡ I bestowed أَنۡعَمۡتُ which ٱلَّتِيٓ Favour
all the communities ٱلۡعَٰلَمِينَ ﴿١٢٢﴾ over عَلَى preferred you فَضَّلۡتُكُمۡ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper. **121.** Those (who embraced Islâm from Banî Isrâîl) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsir Al-Qurtubî*. Vol. 2, Page 95). **122.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamîn* [mankind and jinn (of your time period, in the past)].

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

person نَفْسٌ will avail تَجْزِي not لَّا the Day (when) يَوْمًا and fear وَاتَّقُوا
مِنْهَا shall be accepted يُقْبَلُ nor وَلَا in the least شَيْئًا another عَن نَّفْسٍ
shall benefit تَنفَعُهَا nor وَلَا any ransom (compensation) عَدْلٌ from him
۞ وَإِذِ shall be helped يُنصَرُونَ ﴿١٢٣﴾ they هُمْ nor وَلَا intercession شَفَاعَةٌ him
بِكَلِمَاتٍ his Lord رَبُّهُ Abraham إِبْرَاهِيمَ tried ابْتَلَىٰ and (remember) when
إِنِّي He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)
a leader إِمَامًا for mankind لِلنَّاسِ going to make you جَاعِلُكَ verily I am
(does) not لَا He said قَالَ my offspring ذُرِّيَّتِي and of وَمِن he said قَالَ
the wrong-doers الظَّالِمِينَ ﴿١٢٤﴾ My Covenant عَهْدِي reach (includes) يَنَالُ
the House (Ka'bah) الْبَيْتَ We made جَعَلْنَا and (remember) when وَإِذْ
مِن مَّقَامِ and take وَاتَّخِذُوا and safety وَأَمْنًا for mankind لِّلنَّاسِ a resort مَثَابَةً
(as) place of مُصَلًّى (of) Abraham إِبْرَاهِيمَ Maqam (place of standing)
وَإِسْمَاعِيلَ Abraham إِبْرَاهِيمَ with إِلَىٰ and We covenanted وَعَهِدْنَا prayer
لِلطَّائِفِينَ My House (Ka'bah) بَيْتِيَ they purify طَهِّرَا that أَن and Ishmael
and those who stay (for I'tikaf) وَالْعَاكِفِينَ for those who circumambulate it
(and) prostrate السُّجُودِ ﴿١٢٥﴾ and those who bow down وَالرُّكَّعِ

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. **124.** And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." **125.** And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),

and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَـٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

ٱجْعَلْ my Lord رَبِّ Abraham إِبْرَٰهِـۧمُ said قَالَ and (remember) when وَإِذْ its أَهْلَهُۥ and provide وَٱرْزُقْ of security ءَامِنًا a city بَلَدًا this هَـٰذَا make بِٱللَّهِ of them مِنْهُم believed ءَامَنَ who مَنْ fruits ٱلثَّمَرَٰتِ with مِنَ people كَفَرَ and who وَمَن He said قَالَ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah قَلِيلًا I would let him enjoy (leave him in contentment) فَأُمَتِّعُهُۥ disbelieve عَذَابِ to إِلَىٰ I shall compel him أَضْطَرُّهُۥٓ then ثُمَّ (for a) short/while ﴿١٢٦﴾ ٱلْمَصِيرُ and worst (is that) وَبِئْسَ (of) the Fire ٱلنَّارِ torment إِبْرَٰهِـۧمُ (were) raising يَرْفَعُ and (remember) when وَإِذْ destination and وَإِسْمَـٰعِيلُ the House ٱلْبَيْتِ of مِنَ the foundations ٱلْقَوَاعِدَ Abraham أَنتَ verily You إِنَّكَ from us مِنَّآ accept تَقَبَّلْ our Lord رَبَّنَا Ishmael وَٱجْعَلْنَا our Lord! رَبَّنَا All-Knower ﴿١٢٧﴾ ٱلْعَلِيمُ (are) All-Hearer ٱلسَّمِيعُ You our ذُرِّيَّتِنَآ and of وَمِن unto You لَكَ submissive مُسْلِمَيْنِ and make us and show us وَأَرِنَا to You لَّكَ submissive مُّسْلِمَةً a nation أُمَّةً offspring and وَتُبْ our Manasik (ceremonies of pilgrimage, rites of Hajj) مَنَاسِكَنَا إِنَّكَ to us عَلَيْنَآ pardon (accept our repentance, relent toward, turn to) (are) Accepter of repentance (relenting) ٱلتَّوَّابُ You أَنتَ truly [You] Most Merciful ﴿١٢٨﴾ ٱلرَّحِيمُ

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" **127.** And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept

(this service) from us. Verily, You are the All-Hearer, the All-Knower." **128.** "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِۦمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾

a Messenger رَسُولًا amongst them فِيهِمْ and send وَٱبْعَثْ our Lord! رَبَّنَا
Your ءَايَٰتِكَ unto them عَلَيْهِمْ who shall recite يَتْلُوا۟ (out) of them مِّنْهُمْ
and وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ and teach (instruct) them وَيُعَلِّمُهُمُ Verses
ٱلْعَزِيزُ You أَنتَ verily You إِنَّكَ and purify them وَيُزَكِّيهِمْ the Wisdom
turns يَرْغَبُ and who وَمَن the All-Wise ٱلْحَكِيمُ ﴿١٢٩﴾ (are) the All-Mighty
he مَن except إِلَّا (of) Abraham إِبْرَٰهِۦمَ creed مِّلَّةِ from عَن away
We ٱصْطَفَيْنَٰهُ and truly وَلَقَدِ himself نَفْسَهُۥ befooled سَفِهَ (who)
ٱلْءَاخِرَةِ in فِى and verily he وَإِنَّهُۥ the world ٱلدُّنْيَا in فِى chose him
إِذْ the righteous ٱلصَّٰلِحِينَ ﴿١٣٠﴾ (would be) among لَمِنَ the Hereafter
he said قَالَ submit أَسْلِمْ his Lord رَبُّهُۥٓ to him لَهُۥ said قَالَ when
of the worlds ٱلْعَٰلَمِينَ ﴿١٣١﴾ to Lord لِرَبِّ I submitted أَسْلَمْتُ

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-H*(full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise." **130.** And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. **131.** When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamîn* (mankind, jinn and all that exists)."

وَوَصَّىٰ بِهَآ إِبْرَٰهِۦمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِۦمَ

وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا
تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

وَيَعْقُوبُ his sons بَنِيهِ Abraham إِبْرَٰهِـۧمُ to it بِهَآ and enjoined وَوَصَّىٰ
has chosen ٱصْطَفَىٰ Allah ٱللَّهَ verily إِنَّ o my sons! يَٰبَنِىَّ and Jacob
إِلَّا you die تَمُوتُنَّ then not فَلَا the (true) religion ٱلدِّينَ for you لَكُمُ
Muslims (who have surrendered unto ﴿١٣٢﴾ مُّسْلِمُونَ you are وَأَنتُم but
came حَضَرَ when إِذْ witnesses شُهَدَآءَ were you كُنتُمْ or أَمْ Him)
he قَالَ when إِذْ the death ٱلْمَوْتُ to Jacob يَعْقُوبَ (approached)
مِنۢ بَعْدِى will you worship تَعْبُدُونَ what مَا to his sons لِبَنِيهِ said
your God إِلَٰهَكَ we shall worship نَعْبُدُ they said قَالُوا۟ after me
وَإِسْمَٰعِيلَ Abraham إِبْرَٰهِـۧمَ (of) your fathers ءَابَآئِكَ and God وَإِلَٰهَ
لَهُۥ and we وَنَحْنُ One وَٰحِدًا God إِلَٰهًا and Isaac وَإِسْحَٰقَ and Ishmael
قَدْ nation أُمَّةٌ that (was a) تِلْكَ (are) submissive ﴿١٣٣﴾ مُسْلِمُونَ to Him
they كَسَبَتْ what مَا for them لَهَا that has passed away خَلَتْ
and not وَلَا you earn كَسَبْتُمْ what مَّا and for you وَلَكُم earned
they used to do ﴿١٣٤﴾ كَانُوا۟ يَعْمَلُونَ of what عَمَّا you will be asked تُسْـَٔلُونَ
(they were doing)

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)." **133.** Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." **134.** That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ
ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾

Christians نَصَـٰرَىٰ	or أَوْ	Jews هُودًا	be كُونُوا	and they said وَقَالُوا			
the creed (the مِلَّةَ	nay بَلْ	say قُلْ	you would be guided تَهْتَدُوا				
كَانَ	and not وَمَا	the upright حَنِيفًا	(of) Abraham إِبْرَٰهِـۧمَ	religion)			
we ءَامَنَّا	say قُولُوٓا	the polytheists ٱلْمُشْرِكِينَ ﴿١٣٥﴾	of مِنَ	he was			
إِلَيْنَا	has been sent down أُنزِلَ	and what وَمَآ	in Allah بِٱللَّهِ	believe			
Abraham إِبْرَٰهِـۧمَ	to إِلَىٰٓ	was sent down أُنزِلَ	and what وَمَآ	to us			
and وَٱلْأَسْبَاطِ	and Jacob وَيَعْقُوبَ	and Isaac وَإِسْحَـٰقَ	and Ishmael وَإِسْمَـٰعِيلَ				
مُوسَىٰ	was given أُوتِيَ	and what وَمَآ	(their) descendants (the tribes)				
to ٱلنَّبِيُّونَ	was given أُوتِيَ	and what وَمَآ	and Jesus وَعِيسَىٰ	to Moses			
distinction we نُفَرِّقُ	no لَا	their Lord رَّبِّهِمْ	from مِن	the Prophets			
to Him لَهُۥ	and we وَنَحْنُ	of them مِّنْهُمْ	any أَحَدٍ	between بَيْنَ	make		
are submissive مُسْلِمُونَ ﴿١٣٦﴾							

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." **136.** Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَـٰبِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾

ءَامَنتُم	what مَآ	in the like of بِمِثْلِ	they believed ءَامَنُوا۟	so if فَإِنْ
they are guided, they have ٱهْتَدَوا۟	then فَقَدِ	in it بِهِۦ	you believe	
هُمْ then only فَإِنَّمَا	they turn away تَوَلَّوْا۟	but if وَّإِن	received guidance	
so will فَسَيَكْفِيكَهُمُ	schism (opposition) شِقَاقٍ	in فِى	they (are)	
the ٱلسَّمِيعُ	and He (is) وَهُوَ	Allah ٱللَّهُ	suffice you against them	

(Our life takes its) hue صِبْغَةَ the All-Knower ٱلْعَلِيمُ (١٣٧) All-Hearer
ٱللَّهِ than مِنَ (is) better أَحْسَنُ and who وَمَنْ (from) Allah ٱللَّهِ
are عَـٰبِدُونَ (١٣٨) to Him لَهُۥ and we وَنَحْنُ at coloring صِبْغَةً Allah
ٱللَّهِ about فِى do you dispute with us أَتُحَآجُّونَنَا say قُلْ worshippers
وَلَنَآ and your Lord وَرَبُّكُمْ our Lord رَبُّنَا while He (is) وَهُوَ Allah
أَعْمَـٰلُكُمْ and for you (are) وَلَكُمْ our deeds أَعْمَـٰلُنَا and for us (are)
sincere مُخْلِصُونَ (١٣٩) to Him (are) لَهُۥ and we وَنَحْنُ your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. **138.** [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsir Ibn Kathîr*] **139.** Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَـٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ (١٤٠) تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ (١٤١)

and وَإِسْمَـٰعِيلَ Abraham إِبْرَٰهِـۧمَ that إِنَّ you say تَقُولُونَ or أَمْ
and وَٱلْأَسْبَاطَ and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَـٰقَ Ishmael
نَصَـٰرَىٰ or أَوْ Jews هُودًا were كَانُوا۟ (their) descendants (the tribes)
Allah ٱللَّهُ or أَمِ know better أَعْلَمُ do you ءَأَنتُمْ say قُلْ Christians
كَتَمَ than he who مِمَّن more unjust أَظْلَمُ and who (is) وَمَنْ
ٱللَّهِ from مِنَ (that is) with him عِندَهُۥ testimony شَهَـٰدَةً concealed
of what عَمَّا is unaware بِغَـٰفِلٍ Allah ٱللَّهُ and not وَمَا Allah
that has قَدْ خَلَتْ nation أُمَّةٌ that (was a) تِلْكَ you do تَعْمَلُونَ (١٤٠)
and for وَلَكُم they earned كَسَبَتْ what مَا for them لَهَا passed away
you will be تُسْـَٔلُونَ and not وَلَا you earn كَسَبْتُمْ what مَّا you
to do يَعْمَلُونَ (١٤١) they used كَانُوا۟ of what عَمَّا asked

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

the people	ٱلنَّاسِ	among	مِنَ	the fools	ٱلسُّفَهَآءُ	would say	۞ سَيَقُولُ
their Qiblah (prayer	قِبْلَتِهِمُ	from	عَن	turned them	وَلَّىٰهُمْ	what	مَا
لِّلَّهِ say	قُل	on it	عَلَيْهَا	they were	كَانُوا۟	that (which)	ٱلَّتِى direction)
and the west	وَٱلْمَغْرِبُ	the east	ٱلْمَشْرِقُ	for Allah (belong to Allah)			
a Way	صِرَٰطٍ	to	إِلَىٰ	He wills	يَشَآءُ	whom	مَن He guides يَهْدِى
						Straight	مُّسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم); "To Allâh belong both, east and the west. He guides whom He wills to the Straight Way."

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

وَسَطًا	a nation	أُمَّةً	We have made you	جَعَلْنَٰكُمْ	and thus	وَكَذَٰلِكَ	
over	عَلَى	witnesses	شُهَدَآءَ	that you be	لِّتَكُونُوا۟	just (and best)	
over	عَلَيْكُمْ	the Messenger	ٱلرَّسُولُ	and be	وَيَكُونَ	mankind	ٱلنَّاسِ
the	ٱلْقِبْلَةَ	We make	جَعَلْنَا	and did not	وَمَا	a witness	شَهِيدًا you
that	لِنَعْلَمَ	except	إِلَّا	on it	عَلَيْهَآ	you were	كُنتَ that ٱلَّتِى Qiblah
the Messenger	ٱلرَّسُولَ	follows	يَتَّبِعُ	whoso	مَن	We might know	
وَإِن his heels	عَقِبَيْهِ	on	عَلَىٰ	who would be turned	يَنقَلِبُ	from those	مِمَّن
عَلَى	except	إِلَّا	great (hard test)	لَكَبِيرَةً	it was	كَانَتْ	and indeed
كَانَ	and not	وَمَا	Allah	ٱللَّهُ	guided	هَدَى	those whom ٱلَّذِينَ for
ٱللَّهَ	truly	إِنَّ	your faith	إِيمَٰنَكُمْ	to let lose	لِيُضِيعَ	Allah ٱللَّهُ was
(is) Most Compassionate	لَرَءُوفٌ	towards mankind	بِٱلنَّاسِ	Allah			
					Most Merciful	رَّحِيمٌ ﴿١٤٣﴾	

143. Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

to فِي (of) your face وَجْهِكَ turning تَقَلُّبَ We see نَرَىٰ verily قَدْ
a قِبْلَةً so surely We shall turn you (to) فَلَنُوَلِّيَنَّكَ the heaven السَّمَاءِ
وَجْهَكَ so turn فَوَلِّ you will be pleased with it تَرْضَاهَا Qiblah
and وَحَيْثُ the Sacred الْحَرَامِ Mosque الْمَسْجِدِ towards شَطْرَ your face
your faces وُجُوهَكُمْ turn فَوَلُّوا you (people) are مَا كُنتُمْ wheresoever
were أُوتُوا those who الَّذِينَ and certainly وَإِنَّ towards it شَطْرَهُ
الْحَقُّ that أَنَّهُ know (well) لَيَعْلَمُونَ the Scripture الْكِتَابَ given
Allah اللَّهُ and not وَمَا their Lord رَّبِّهِمْ (is) from مِن the truth
they do يَعْمَلُونَ ﴿١٤٤﴾ of what عَمَّا (is) unaware بِغَافِلٍ

144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

(to) those who ٱلَّذِينَ you were to bring أَتَيۡتَ and even if وَلَئِنۡ
مَّا Signs ءَايَةٖ all بِكُلِّ the Scripture ٱلۡكِتَٰبَ were given أُوتُواْ
أَنتَ nor وَمَآ your Qiblah قِبۡلَتَكَۚ they follow تَبِعُواْ (would) not
بَعۡضُهُم nor وَمَا (of) their Qiblah قِبۡلَتَهُمۡۚ (be) a follower بِتَابِعٖ you
of بَعۡضٖۚ (of) the Qiblah قِبۡلَةَ (are) followers بِتَابِعٖ some of them
مِّنۢ their desires أَهۡوَآءَهُم you followed ٱتَّبَعۡتَ and if وَلَئِنِ others
knowledge ٱلۡعِلۡمِ of مِنَ came to you جَآءَكَ what مَا after بَعۡدِ
the ٱلظَّٰلِمِينَ ﴿١٤٥﴾ of لَّمِنَ then (will be) إِذٗا indeed you إِنَّكَ
the ٱلۡكِتَٰبَ to whom We gave ءَاتَيۡنَٰهُمُ those ٱلَّذِينَ wrong-doers
أَبۡنَآءَهُمۡۖ they recognize يَعۡرِفُونَ as كَمَا recognize it يَعۡرِفُونَهُۥ Scripture
لَيَكۡتُمُونَ of them مِّنۡهُمۡ a group فَرِيقٗا but verily وَإِنَّ their sons
know يَعۡلَمُونَ ﴿١٤٦﴾ while they وَهُمۡ the truth ٱلۡحَقَّ conceal

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). **146.** Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the Taurât (Torah) and the Injeel (Gospel)].

ٱلۡحَقُّ مِن رَّبِّكَۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ﴿١٤٧﴾ وَلِكُلّٖ وِجۡهَةٌ هُوَ مُوَلِّيهَاۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ أَيۡنَ مَا تَكُونُواْ يَأۡتِ بِكُمُ
ٱللَّهُ جَمِيعًاۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٤٨﴾ وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ وَإِنَّهُۥ لَلۡحَقُّ
مِن رَّبِّكَۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿١٤٩﴾

so do not فَلَا your Lord رَّبِّكَۖ from مِن (this is) the truth ٱلۡحَقُّ
and for وَلِكُلّٖ those who doubt ٱلۡمُمۡتَرِينَ ﴿١٤٧﴾ of مِنَ (you) be تَكُونَنَّ
to which مُوَلِّيهَاۖ He هُوَ (there is) a direction وِجۡهَةٌ every (nation)
so try to excel فَٱسۡتَبِقُواْ He turns them (they face in their (prayers)

تَكُونُوا۟ wheresoever أَيْنَ مَا (in) good works ٱلْخَيْرَٰتِ (one another)
all جَمِيعًا Allah ٱللَّهُ you بِكُمُ will bring يَأْتِ you may be
thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ truly إِنَّ together
wheresoever حَيْثُ and from وَمِنْ (is) All-Powerful قَدِيرٌ ﴿١٤٨﴾
شَطْرَ your face (in prayer) وَجْهَكَ turn فَوَلِّ you come forth خَرَجْتَ
and indeed this وَإِنَّهُۥ the Sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ towards
ٱللَّهُ and not وَمَا your Lord رَّبِّكَ from مِن (is) the truth لَلْحَقُّ
you do تَعْمَلُونَ ﴿١٤٩﴾ of what عَمَّا (is) unaware بِغَٰفِلٍ Allah

147. (This is) the truth from your Lord. So be you not one of those who doubt.
148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

so فَوَلِّ you come forth خَرَجْتَ wheresoever حَيْثُ and from وَمِنْ
the Sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ towards شَطْرَ your face وَجْهَكَ turn
وُجُوهَكُمْ turn فَوَلُّوا۟ you may be كُنتُمْ and wheresoever وَحَيْثُ مَا
لِلنَّاسِ may be يَكُونَ so that not لِئَلَّا towards it شَطْرَهُۥ your faces
ٱلَّذِينَ except إِلَّا an argument حُجَّةٌ against you عَلَيْكُمْ for people
تَخْشَوْهُمْ so (do) not فَلَا of them مِنْهُمْ do injustice ظَلَمُوا۟ those who
نِعْمَتِى so that I may complete وَلِأُتِمَّ but fear Me وَٱخْشَوْنِى fear them
and that you may be وَلَعَلَّكُمْ upon you عَلَيْكُمْ My Favours
among you فِيكُمْ We have sent أَرْسَلْنَا as كَمَآ guided تَهْتَدُونَ ﴿١٥٠﴾

(who) recites يَتْلُوا from among you مِّنكُمْ a Messenger رَسُولًا
and sanctifies you وَيُزَكِّيكُمْ Our Verses ءَايَٰتِنَا to you عَلَيْكُمْ
the Book ٱلْكِتَٰبَ and teaches you وَيُعَلِّمُكُمُ (purifies your lives)
what مَّا and teaches you وَيُعَلِّمُكُم and Wisdom وَٱلْحِكْمَةَ (Qur'an)
know تَعْلَمُونَ ﴿١٥١﴾ you did تَكُونُوا not لَمْ

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided. **151.** Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

I will remember you أَذْكُرْكُمْ therefore remember Me فَٱذْكُرُونِىٓ
be تَكْفُرُونِ ﴿١٥٢﴾ and (do) not وَلَا to Me لِى and give thanks وَٱشْكُرُوا۟
ٱسْتَعِينُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you! يَٰٓأَيُّهَا ungrateful to Me
ٱللَّهَ truly إِنَّ and prayer وَٱلصَّلَوٰةِ with patience بِٱلصَّبْرِ seek help
and (do) not وَلَا the patient ones ٱلصَّٰبِرِينَ ﴿١٥٣﴾ (is) with مَعَ Allah
سَبِيلِ in فِى (are) killed يُقْتَلُ of those who لِمَن (you) say تَقُولُوا۟
(they are) أَحْيَآءٌ nay بَلْ (they are) dead أَمْوَٰتٌۢ (of) Allah ٱللَّهِ Way
and surely وَلَنَبْلُوَنَّكُم you perceive تَشْعُرُونَ ﴿١٥٤﴾ not لَّا but وَلَٰكِن alive
the fear ٱلْخَوْفِ of مِّنَ with something بِشَىْءٍ We shall test you
وَٱلْأَنفُسِ wealth ٱلْأَمْوَٰلِ of مِّنَ and loss وَنَقْصٍ and the hunger وَٱلْجُوعِ
but give glad tidings وَبَشِّرِ and fruits (crops) وَٱلثَّمَرَٰتِ and lives
(to) the patient ones ٱلصَّٰبِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. **153.** O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). **154.** And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. **155.** And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ﴿١٥٦﴾ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾ ۞إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

calamity مُّصِيبَةٞ afflicts them أَصَٰبَتۡهُم when إِذَآ those who ٱلَّذِينَ
and indeed we وَإِنَّآ belong to Allah لِلَّهِ truly we إِنَّا they say قَالُوٓاْ
عَلَيۡهِمۡ (they are) those أُوْلَٰٓئِكَ return رَٰجِعُونَ ﴿١٥٦﴾ to Him إِلَيۡهِ (shall)
thier Lord رَّبِّهِمۡ from مِّن blessings صَلَوَٰتٞ upon whom (are)
who (are) هُمُ and (they are) those وَأُوْلَٰٓئِكَ and mercy وَرَحۡمَةٞ
and وَٱلۡمَرۡوَةَ As-Safa ٱلصَّفَا verily ۞إِنَّ the guided ones ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾
the شَعَآئِرِ (are) of مِن Al-Marwah (two mountains in Makkah)
performed Hajj حَجَّ so whoever فَمَنۡ (of) Allah ٱللَّهِ symbols
(there فَلَا performed Umrah ٱعۡتَمَرَ or أَوِ (of) the House ٱلۡبَيۡتَ
he walks (between) يَطَّوَّفَ that أَن on him عَلَيۡهِ sin جُنَاحَ is) no
good خَيۡرٗا does voluntarily تَطَوَّعَ and whoever وَمَن the two بِهِمَا
﴿١٥٨﴾ عَلِيمٌ (is) All-Recogniser شَاكِرٌ Allah ٱللَّهَ then verily فَإِنَّ
All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." **157.** They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. **158.** Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

We have أَنزَلْنَا what مَا conceal يَكْتُمُونَ those who الَّذِينَ verily إِنَّ
and the guidance وَالْهُدَىٰ the clear proofs الْبَيِّنَاتِ of مِنَ sent down
for the لِلنَّاسِ We have made it clear بَيَّنَّاهُ that مَا after مِن بَعْدِ
curses يَلْعَنُهُمُ such are those أُولَٰئِكَ the Book الْكِتَابِ in فِي people
إِلَّا the cursers اللَّاعِنُونَ ﴿١٥٩﴾ and curse them وَيَلْعَنُهُمُ Allah اللَّهُ them
and mend (their وَأَصْلَحُوا repent تَابُوا those who الَّذِينَ except
I أَتُوبُ those (are) فَأُولَٰئِكَ and declare (the truth) وَبَيَّنُوا ways)
(am) التَّوَّابُ and I وَأَنَا for them عَلَيْهِمْ will accept repentance
those who الَّذِينَ verily إِنَّ Most Merciful الرَّحِيمُ ﴿١٦٠﴾ Oft-Returning
(were) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved كَفَرُوا
(of) اللَّهِ curse لَعْنَةُ on them (is) عَلَيْهِمْ it is they أُولَٰئِكَ disbelievers
and (of) mankind وَالنَّاسِ and (of) the angels وَالْمَلَائِكَةِ Allah
combined أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. **160.** Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. **161.** Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾

will be يُخَفَّفُ neither لَا in it فِيهَا they shall abide خَالِدِينَ
they هُمْ nor وَلَا the punishment الْعَذَابُ from them عَنْهُمُ lightened
(is) God إِلَٰهٌ and your God وَإِلَٰهُكُمْ will be reprieved يُنظَرُونَ ﴿١٦٢﴾
the الرَّحْمَٰنُ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَّا One وَاحِدٌ
the Most Merciful الرَّحِيمُ ﴿١٦٣﴾ Most Beneficent

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. **163.** And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the creation خَلْقِ in فِى verily إِنَّ
(of) the night ٱلَّيْلِ and (in) the alternation وَٱخْتِلَٰفِ and the earth
sail تَجْرِى which ٱلَّتِى and (in) the ships وَٱلْفُلْكِ and the day وَٱلنَّهَارِ
ٱلنَّاسَ benefits يَنفَعُ with that which بِمَا the sea ٱلْبَحْرِ through فِى
from مِنَ Allah ٱللَّهُ sent down أَنزَلَ and what وَمَآ the mankind
(and) thus فَأَحْيَا water (rain) مَّآءٍ of مِن the sky (height) ٱلسَّمَآءِ
its death مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ therewith بِهِ made alive
(of) دَآبَّةٍ all (kinds) كُلِّ of مِن therein فِيهَا and scattered وَبَثَّ
(of) the winds ٱلرِّيَٰحِ and (in) veering وَتَصْرِيفِ moving creatures
between بَيْنَ which are controlled ٱلْمُسَخَّرِ and the clouds وَٱلسَّحَابِ
(are) indeed proofs لَءَايَٰتٍ and the earth وَٱلْأَرْضِ the sky ٱلسَّمَآءِ
who understand يَعْقِلُونَ ﴿١٦٤﴾ for people لِّقَوْمٍ (signs)

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

take يَتَّخِذُ (are) (some) who مَن people النَّاسِ yet of وَمِنَ
(as) rivals (with Allah) أَندَادًا Allah اللَّهِ besides مِن دُونِ (others)
وَالَّذِينَ (of) Allah اللَّهِ like the love كَحُبِّ they love them يُحِبُّونَهُمْ
(in their) حُبًّا (are) stauncher أَشَدُّ believed آمَنُوا but those who
(could) see يَرَى and if only (would that) وَلَوْ for Allah لِّلَّهِ love
they will see يَرَوْنَ when إِذْ did wrong ظَلَمُوا those who الَّذِينَ
belongs to Allah لِلَّهِ all power الْقُوَّةَ that أَنَّ the torment الْعَذَابَ
الْعَذَابِ ﴿١٦٥﴾ (is) Severe شَدِيدُ Allah اللَّهَ and that وَأَنَّ wholly جَمِيعًا
اتُّبِعُوا those who الَّذِينَ will disown تَبَرَّأَ when إِذْ (in) punishment
وَرَأَوُا followed (them) اتَّبَعُوا those who مِنَ الَّذِينَ were followed
and would be cut وَتَقَطَّعَتْ the torment الْعَذَابَ and they would see
all relations الْأَسْبَابُ ﴿١٦٦﴾ from them (between them) بِهِمُ off

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. **166.** When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

could لَوْ أَنَّ had followed اتَّبَعُوا those who الَّذِينَ and will say وَقَالَ
then we would disown فَنَتَبَرَّأَ (were) a return كَرَّةً for us لَنَا that
thus كَذَٰلِكَ us مِنَّا they have disowned تَبَرَّءُوا as كَمَا them مِنْهُمْ
(as) حَسَرَاتٍ their deeds أَعْمَالَهُمْ Allah اللَّهُ will show them يُرِيهِمُ
will get out بِخَارِجِينَ they هُم and never وَمَا for them عَلَيْهِمْ regrets
of that مِمَّا eat كُلُوا people النَّاسُ O يَا أَيُّهَا the Fire النَّارِ ﴿١٦٧﴾ of مِنَ
and وَلَا good طَيِّبًا lawful حَلَالًا the earth الْأَرْضِ in فِي which (is)

إِنَّهُ (of) Satan ٱلشَّيْطَٰنِ the footsteps خُطُوَٰتِ follow تَتَّبِعُوا۟ (do) not
only إِنَّمَا open مُّبِينٌ ﴿١٦٨﴾ an enemy عَدُوٌّ for you لَكُمْ verily he (is)
and the وَٱلْفَحْشَآءِ of the evil بِٱلسُّوٓءِ He commands you يَأْمُرُكُم
مَا Allah ٱللَّهِ about عَلَى you say تَقُولُوا۟ and that وَأَن obscenity
you know تَعْلَمُونَ ﴿١٦٩﴾ (do) not لَا what

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. **168.** O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. **169.** He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

what مَآ follow ٱتَّبِعُوا۟ to them لَهُمُ it is said قِيلَ and when وَإِذَا
we shall نَتَّبِعُ nay بَلْ they say قَالُوا۟ Allah ٱللَّهُ has sent down أَنزَلَ
our fathers ءَابَآءَنَآ upon it عَلَيْهِ we found أَلْفَيْنَا what مَآ follow
يَعْقِلُونَ not لَا their fathers ءَابَآؤُهُمْ did كَانَ even if أَوَلَوْ
(did) they find Right يَهْتَدُونَ ﴿١٧٠﴾ nor وَلَا anything شَيْـًٔا understand
disbelieved كَفَرُوا۟ (of) those who ٱلَّذِينَ and the example وَمَثَلُ guidance
لَا to that بِمَا shouts يَنْعِقُ (of) he who ٱلَّذِى (is) as like كَمَثَلِ
صُمٌّۢ and cries وَنِدَآءً shouts دُعَآءً except إِلَّا hear يَسْمَعُ does not
(do) not لَا so they فَهُمْ blind عُمْىٌ dumb بُكْمٌ (they are) deaf
كُلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you! يَٰٓأَيُّهَا understand يَعْقِلُونَ ﴿١٧١﴾
We have رَزَقْنَٰكُمْ that مَا the good (lawful) things طَيِّبَٰتِ of مِن eat
if إِن to Allah لِلَّهِ and be grateful وَٱشْكُرُوا۟ provided you (with)
[you] worship تَعْبُدُونَ ﴿١٧٢﴾ Him (alone) إِيَّاهُ you كُنتُمْ

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? **171.** And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. **172.** O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

the dead الْمَيْتَةَ on you عَلَيْكُمُ He has forbidden حَرَّمَ verily إِنَّمَا
and وَمَا (of) swine الْخِنزِيرِ and flesh وَلَحْمَ and blood وَالدَّمَ (flesh)
فَمَنِ Allah اللَّهِ any other than لِغَيْرِ to بِهِ consecrated أُهِلَّ that
without willful غَيْرَ بَاغٍ (is) forced by necessity اضْطُرَّ but whoso
then فَلَا transgressing (due limits) عَادٍ nor وَلَا disobedience
(is) غَفُورٌ Allah اللَّهَ indeed إِنَّ on him عَلَيْهِ sin إِثْمَ (there is) no
those الَّذِينَ verily إِنَّ Most-Merciful ﴿١٧٣﴾ رَحِيمٌ Oft-Forgiving
مِنَ Allah اللَّهُ has sent down أَنزَلَ what مَا conceal يَكْتُمُونَ who
a ثَمَنًا there with بِهِ and purchase وَيَشْتَرُونَ the Book الْكِتَابِ of
بُطُونِهِمْ into فِي eat يَأْكُلُونَ do not مَا they أُولَٰئِكَ small قَلِيلًا gain
will speak يُكَلِّمُهُمُ and not وَلَا fire النَّارَ but إِلَّا their bellies
nor وَلَا (of) Resurrection الْقِيَامَةِ (on) Day يَوْمَ Allah اللَّهُ to them
عَذَابٌ and for them (will be) وَلَهُمْ will purify them يُزَكِّيهِمْ
painful ﴿١٧٤﴾ أَلِيمٌ torment

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-

Forgiving, Most Merciful. **174.** Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

error الضَّلَالَةَ purchased اشْتَرَوُا they who الَّذِينَ those (are) أُولَٰئِكَ
at بِالْمَغْفِرَةِ and torment وَالْعَذَابَ at the price of guidance بِالْهُدَىٰ
audacious they are أَصْبَرَهُمْ so how فَمَا the price of forgiveness
نَزَّلَ Allah اللَّهَ because بِأَنَّ that (is) ذَٰلِكَ the Fire النَّارِ ﴿١٧٥﴾ to عَلَى
and وَإِنَّ with the truth بِالْحَقِّ the Book الْكِتَابَ has sent down
the الْكِتَابِ concerning فِي differed اخْتَلَفُوا those who الَّذِينَ verily
far بَعِيدٍ ﴿١٧٦﴾ a schism شِقَاقٍ (are) in لَفِي Book

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. **176.** That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

۞ لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

وُجُوهَكُمْ you turn تُوَلُّوا that أَن righteousness الْبِرَّ (it is) not ۞ لَّيْسَ
and (or) the west وَالْمَغْرِبِ the east الْمَشْرِقِ towards قِبَلَ your faces
in بِاللَّهِ believes آمَنَ he who مَنْ righteous (is) الْبِرَّ but وَلَٰكِنَّ
and the angels وَالْمَلَائِكَةِ and the Last Day وَالْيَوْمِ الْآخِرِ Allah
الْمَالَ and gives وَآتَى and the Prophets وَالنَّبِيِّينَ and the Book وَالْكِتَابِ
to the ذَوِي الْقُرْبَىٰ his love for it حُبِّهِ in spite of عَلَىٰ wealth
وَابْنَ السَّبِيلِ and the needy وَالْمَسَاكِينَ and the orphans وَالْيَتَامَىٰ kinsfolk

وَفِي and (to those) who ask (for help) وَٱلسَّآئِلِينَ and the wayfarer
ٱلصَّلَوٰةَ and offers وَأَقَامَ the ransom of slaves; ٱلرِّقَابِ and in (for)
and who fulfil وَٱلْمُوفُونَ Zakat ٱلزَّكَوٰةَ and pays وَءَاتَى the prayer
and وَٱلصَّٰبِرِينَ they promise عَٰهَدُوا۟ when إِذَا their promise بِعَهْدِهِمْ
and affliction وَٱلضَّرَّآءِ adversity ٱلْبَأْسَآءِ in فِى who remain patient
who ٱلَّذِينَ such are they أُو۟لَٰٓئِكَ peril ٱلْبَأْسِ and at the time of وَحِينَ
they (who are) هُمُ and those (are) وَأُو۟لَٰٓئِكَ have proved true صَدَقُوا۟
pious ٱلْمُتَّقُونَ ﴿١٧٧﴾

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkîn* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

عَلَيْكُمُ (is) prescribed كُتِبَ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
the ٱلْحُرُّ murder ٱلْقَتْلَى in (cases of) فِى retribution ٱلْقِصَاصُ for you
for the slave بِٱلْعَبْدِ and the slave وَٱلْعَبْدُ for the free بِٱلْحُرِّ free
is عُفِىَ but whoso فَمَنْ for the female بِٱلْأُنثَىٰ and the female وَٱلْأُنثَىٰ
something شَىْءٌ his brother أَخِيهِ by مِنْ for him (is) لَهُۥ forgiven
according to بِٱلْمَعْرُوفِ then adhering to it فَٱتِّبَاعٌۢ (of blood money)
to him إِلَيْهِ and payment be made وَأَدَآءٌ usage (with fairness)
مِّن an alleviation تَخْفِيفٌ that (is) ذَٰلِكَ in a goodly manner بِإِحْسَٰنٍ
ٱعْتَدَىٰ and whoever فَمَنِ and a Mercy وَرَحْمَةٌ your Lord رَّبِّكُمْ from
a torment عَذَابٌ for him (is) فَلَهُۥ this ذَٰلِكَ after بَعْدَ transgresses
painful أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ
خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

يَا أُولِي (is) life حَيَاةٌ retribution الْقِصَاصِ in فِي and for you وَلَكُمْ
﴿١٧٩﴾ تَتَّقُونَ that you may لَعَلَّكُمْ O men of understanding! الْأَلْبَابِ
when إِذَا for you عَلَيْكُمْ (it is) prescribed كُتِبَ become pious
he تَرَكَ if إِنْ death الْمَوْتُ any of you أَحَدَكُمُ approaches حَضَرَ
(is) for لِلْوَالِدَيْنِ the making of bequest الْوَصِيَّةُ wealth خَيْرًا leaves
according to reasonable بِالْمَعْرُوفِ and next of kin وَالْأَقْرَبِينَ parents
the ﴿١٨٠﴾ الْمُتَّقِينَ on عَلَى (it is) an obligation حَقًّا manners
بَعْدَمَا changes it (the will) بَدَّلَهُ then whoever فَمَنْ God-fearing
عَلَى its sin إِثْمُهُ then only فَإِنَّمَا he had heard it سَمِعَهُ after that
اللَّهَ verily إِنَّ change it يُبَدِّلُونَهُ those who الَّذِينَ (will be) upon
All-Knower ﴿١٨١﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ Allah

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. **180.** It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* **181.** Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

جَنَفًا a testator مُّوصٍ from مِن fears خَافَ then whoso فَمَنْ
and فَأَصْلَحَ wrong-doing إِثْمًا or أَوْ partiality (some unjust act)
(there is) no فَلَآ between them (the parties) بَيْنَهُمْ makes peace
(is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ verily إِنَّ on him عَلَيْهِ sin إِثْمَ
كُتِبَ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا Most Merciful رَّحِيمٌ ۝١٨٢
it كُتِبَ as كَمَا the fasting ٱلصِّيَامُ for you عَلَيْكُمُ (is) prescribed
لَعَلَّكُمْ before you مِن قَبْلِكُمْ those ٱلَّذِينَ for عَلَى was prescribed
become God-fearing تَتَّقُونَ ۝١٨٣ so that you may

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. **183.** O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ
طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝١٨٤

of مِنكُم is كَانَ then whoso فَمَن numbered مَّعْدُودَٰتٍ days أَيَّامًا
(the same) فَعِدَّةٌ journey سَفَرٍ on عَلَىٰ or أَوْ sick مَّرِيضًا you
those ٱلَّذِينَ and upon وَعَلَى other أُخَرَ days أَيَّامٍ of مِّنْ number
(is) ransom فِدْيَةٌ afford it (can do it with difficulty) يُطِيقُونَهُۥ who
تَطَوَّعَ but whoso فَمَن (of) a needy person مِسْكِينٍ feeding طَعَامُ
لَّهُۥ better خَيْرٌ it (is) فَهُوَ good خَيْرًا does voluntarily (willingly)
for لَّكُمْ (is) better خَيْرٌ you fast تَصُومُوا۟ and that وَأَن for him
know تَعْلَمُونَ ۝١٨٤ you كُنتُمْ if إِن you

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ
الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا
سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

was أُنزِلَ (is) that الَّذِي (of) Ramadan رَمَضَانَ the month شَهْرُ
لِّلنَّاسِ a guidance هُدًى the Qur'an الْقُرْآنُ in it فِيهِ revealed
the guidance الْهُدَىٰ of مِّنَ and clear proofs وَبَيِّنَاتٍ for mankind
witnesses/sights شَهِدَ so whoever فَمَن and the criterion وَالْفُرْقَانِ
he should fast فَلْيَصُمْهُ the month (of Ramadan) الشَّهْرَ of you مِنكُمُ
سَفَرٍ on عَلَىٰ or أَوْ sick مَرِيضًا is كَانَ and whosoever وَمَن it
other أُخَرَ days أَيَّامٍ of مِّنْ (the same) number فَعِدَّةٌ journey
and وَلَا ease الْيُسْرَ for you بِكُمُ Allah اللَّهُ wants يُرِيدُ (later)
so وَلِتُكْمِلُوا hardship الْعُسْرَ for you بِكُمُ want يُرِيدُ (does) not
and that وَلِتُكَبِّرُوا the number (of days) الْعِدَّةَ that you complete
He guided هَدَاكُمْ that مَا on عَلَىٰ Allah اللَّهَ you should magnify
give thanks (to Him) تَشْكُرُونَ ﴿١٨٥﴾ so that you may وَلَعَلَّكُمْ you

about Me عَنِّي My slaves عِبَادِي ask you سَأَلَكَ and when وَإِذَا
I respond to أُجِيبُ near (to them) قَرِيبٌ then indeed I am فَإِنِّي
he calls (on) Me دَعَانِ when إِذَا (of) the caller الدَّاعِ call دَعْوَةَ
بِي and believe وَلْيُؤْمِنُوا to Me لِي so let them respond فَلْيَسْتَجِيبُوا
walk in the Right Way يَرْشُدُونَ ﴿١٨٦﴾ so that they may لَعَلَّهُمْ in Me

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.

to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. **186.** And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

of the ٱلصِّيَامِ (on) the night لَيْلَةَ for you لَكُمْ is allowed أُحِلَّ
they هُنَّ your women نِسَآئِكُمْ with إِلَىٰ consorting ٱلرَّفَثُ fasts
لِبَاسٌ and you (are) وَأَنتُمْ for you لَّكُمْ garment لِبَاسٌ (are)
كُنتُمْ that you أَنَّكُمْ Allah ٱللَّهُ knew عَلِمَ for them لَّهُنَّ garment
so فَتَابَ عَلَيْكُمْ yourselves أَنفُسَكُمْ deceiving تَخْتَانُونَ (you) were
(from) you عَنكُمْ and forgave وَعَفَا He accepted your repentance
and seek وَٱبْتَغُوا۟ you can associate with them بَـٰشِرُوهُنَّ so now فَٱلْـَٔـٰنَ
and eat وَكُلُوا۟ for you لَكُمْ Allah ٱللَّهُ ordained كَتَبَ what مَا
ٱلْخَيْطُ to you لَكُمُ becomes distinct يَتَبَيَّنَ until حَتَّىٰ and drink وَٱشْرَبُوا۟
the black ٱلْأَسْوَدِ thread ٱلْخَيْطِ from مِنَ the white ٱلْأَبْيَضُ thread
till إِلَى fasts ٱلصِّيَامَ complete أَتِمُّوا۟ then ثُمَّ the dawn ٱلْفَجْرِ of مِنَ
associate with them تُبَـٰشِرُوهُنَّ and (do) not وَلَا the nightfall ٱلَّيْلِ
are confining yourselves (in عَـٰكِفُونَ while you وَأَنتُمْ (your wives)
ٱللَّهِ limits حُدُودُ these (are) تِلْكَ the mosques ٱلْمَسَـٰجِدِ in فِى I'tikaf)
thus كَذَٰلِكَ approach them تَقْرَبُوهَا so (do) not فَلَا (of) Allah
to لِلنَّاسِ His Signs (Verses) ءَايَـٰتِهِۦ Allah ٱللَّهُ makes clear يُبَيِّنُ
become God-Fearing ﴿١٨٧﴾ يَتَّقُونَ that they لَعَلَّهُمْ mankind

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

Tabarî] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

بَيْنَكُم your property أَمْوَٰلَكُم (eat up) usurp تَأْكُلُوٓا and (do) not وَلَا
وَتُدْلُوا by unjust means بِٱلْبَٰطِلِ among yourselves (one another)
so that لِتَأْكُلُوا the authorities ٱلْحُكَّامِ to إِلَى it بِهَآ nor present
(of) ٱلنَّاسِ property أَمْوَٰلِ of مِّنْ a portion فَرِيقًا you usurp (eat)
know (that) تَعْلَمُونَ ﴿١٨٨﴾ while you وَأَنتُمْ sinfully بِٱلْإِثْمِ others
هِىَ say قُلْ new moons ٱلْأَهِلَّةِ of عَنِ they ask you يَسْـَٔلُونَكَ
for people لِلنَّاسِ are (for the determination of) times مَوَٰقِيتُ they
that بِأَن virtue ٱلْبِرُّ and (it is) no وَلَيْسَ and (for) Hajj وَٱلْحَجِّ
their backs ظُهُورِهَا from مِن the houses ٱلْبُيُوتَ you enter تَأْتُوا
fears (Allah) ٱتَّقَىٰ he who مَنِ the righteous (is) ٱلْبِرَّ but وَلَٰكِنَّ
their gates أَبْوَٰبِهَا from مِنْ the houses ٱلْبُيُوتَ and enter وَأْتُوا
تُفْلِحُونَ ﴿١٨٩﴾ so that you may لَعَلَّكُمْ Allah ٱللَّهَ and fear وَٱتَّقُوا
attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. **189.** They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the

pilgrimage. It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن
قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾

ٱلَّذِينَ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى and fight وَقَٰتِلُوا۟
تَعْتَدُوٓا۟ but do not وَلَا fight you يُقَٰتِلُونَكُمْ (against) those who
like يُحِبُّ does not لَا Allah ٱللَّهَ verily إِنَّ transgress
wherever حَيْثُ and kill them وَٱقْتُلُوهُمْ the transgressors ٱلْمُعْتَدِينَ ﴿١٩٠﴾
حَيْثُ from مِّنْ and turn them out وَأَخْرِجُوهُم you find them ثَقِفْتُمُوهُمْ
and wrongful وَٱلْفِتْنَةُ they have turned you out أَخْرَجُوكُمْ where
and do not وَلَا killing ٱلْقَتْلِ than مِنَ (is) worse أَشَدُّ persecution
حَتَّىٰ the Sacred ٱلْحَرَامِ the Mosque ٱلْمَسْجِدِ at عِندَ fight them تُقَٰتِلُوهُمْ
they قَٰتَلُوكُمْ but if فَإِن therein فِيهِ they fight you يُقَٰتِلُوكُمْ unless
(is) the جَزَآءُ such كَذَٰلِكَ then slay them فَٱقْتُلُوهُمْ fight you (there)
(of) the disbelievers ٱلْكَٰفِرِينَ ﴿١٩١﴾ reward

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd,* but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى
ٱلظَّٰلِمِينَ ﴿١٩٣﴾ ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُحْسِنِينَ ﴿١٩٥﴾

(is) غَفُورٌ Allah ٱللَّهَ then verily فَإِنَّ they desist ٱنتَهَوْا but if فَإِنِ
حَتَّىٰ and fight them وَقَـٰتِلُوهُمْ Most Merciful (192) رَّحِيمٌ All-Forgiving
and وَيَكُونَ oppression/persecution فِتْنَةٌ exists not لَا تَكُونَ until
they ٱنتَهَوْا then if فَإِنِ for Allah (alone) لِلَّهِ worship ٱلدِّينُ becomes
against عَلَى except إِلَّا hostility عُدْوَٰنَ (let there be) no فَلَا desist
بِٱلشَّهْرِ prohibited ٱلْحَرَامُ the month ٱلشَّهْرُ the wrong-doers (193) ٱلظَّـٰلِمِينَ
and for prohibited وَٱلْحُرُمَـٰتُ prohibited ٱلْحَرَامِ (is) for the month
then whoever فَمَنِ (there is) the law of equality قِصَاصٌ things
عَلَيْهِ you transgress فَٱعْتَدُوا against you عَلَيْكُمْ transgresses ٱعْتَدَىٰ
عَلَيْكُمْ he transgressed ٱعْتَدَىٰ as مَا likewise بِمِثْلِ against him
ٱللَّهَ that أَنَّ and know وَٱعْلَمُوٓا Allah ٱللَّهَ and fear وَٱتَّقُوا against you
فِى and spend وَأَنفِقُوا the pious people (194) ٱلْمُتَّقِينَ (is) with مَعَ Allah
throw تُلْقُوا and do not وَلَا (of) Allah ٱللَّهِ Cause (Way) سَبِيلِ in
and وَأَحْسِنُوٓا destruction ٱلتَّهْلُكَةِ into إِلَى your (hands) selves بِأَيْدِيكُمْ
the good-doers (195) ٱلْمُحْسِنِينَ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ do good

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. **193.** And fight them until there is no more *Fitmah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers) **194.** The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn*. **195.** And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن
لَّمْ يَجِدْ فَصِيَامُ ثَلَـٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ (196)

for Allah لِلَّهِ and Umrah وَالْعُمْرَةَ the Hajj الْحَجَّ and complete وَأَتِمُّوا
then (send) whatever فَمَا you are prevented أُحْصِرْتُمْ and if فَإِنْ
and do not وَلَا offering الْهَدْيِ of مِنَ is easy to obtain اسْتَيْسَرَ تَحْلِقُوا
the offering الْهَدْيُ reaches يَبْلُغَ until حَتَّىٰ your heads رُءُوسَكُمْ shave
among مِنْكُمْ is كَانَ and whoever فَمَنْ its (appointed) place مَحِلَّهُ
رَأْسِهِ [of] in مِنْ an ailment أَذًى he has بِهِ or أَوْ sick مَرِيضًا you
أَوْ fasting صِيَامٍ of مِنْ then (he must pay) ransom فَفِدْيَةٌ his scalp
and if فَإِذَا sacrifice نُسُكٍ or أَوْ alms-giving (charity) صَدَقَةٍ or
بِالْعُمْرَةِ took advantage تَمَتَّعَ then whoever فَمَنْ you become safe أَمِنْتُمْ
can be had اسْتَيْسَرَ then whatever فَمَا Hajj الْحَجِّ till إِلَى of Umrah
يَجِدْ (did) not لَمْ and whoever فَمَنْ offering الْهَدْيِ of مِنَ with ease
days أَيَّامٍ (for) three ثَلَاثَةِ then (he should observe) fast فَصِيَامُ find
رَجَعْتُمْ when إِذَا and seven (days) وَسَبْعَةٍ the Hajj الْحَجِّ during فِي
ذَٰلِكَ in all كَامِلَةٌ (is) ten (days) عَشَرَةٌ that تِلْكَ you have returned
حَاضِرِي whose family أَهْلُهُ is not لَمْ يَكُنْ (is) for those لِمَنْ that
اللَّهَ and fear وَاتَّقُوا (at) the Sacred الْحَرَامِ Mosque الْمَسْجِدِ present
(is) Severe شَدِيدُ Allah اللَّهَ that أَنَّ and know وَاعْلَمُوا Allah
(in)punishment الْعِقَابِ ﴿١٩٦﴾

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *'Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

and فَمَن well-known مَّعْلُومَٰتٌ (is in) months أَشْهُرٌ the Hajj ٱلْحَجُّ
ٱلْحَجَّ in these (months) فِيهِنَّ undertook (intends) فَرَضَ whoever
obscenity (sexual رَفَثَ then (there be) no فَلَا to perform Hajj
wrangling جِدَالَ nor وَلَا wickedness فُسُوقَ nor وَلَا relations)
مِنْ you do تَفْعَلُوا۟ and whatever وَمَا the Hajj ٱلْحَجِّ in (during) فِى
and take وَتَزَوَّدُوا۟ Allah ٱللَّهُ knows it يَعْلَمْهُ good خَيْرٍ (of)
ٱلتَّقْوَىٰ provision ٱلزَّادِ the best خَيْرَ then verily فَإِنَّ provision
(of) ﴿١٩٧﴾ ٱلْأَلْبَٰبِ O men يَٰٓأُو۟لِى so fear Me وَٱتَّقُونِ (is) piety
understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾
ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

you تَبْتَغُوا۟ that أَن sin جُنَاحٌ on you عَلَيْكُمْ (there is) no لَيْسَ
and when فَإِذَآ your Lord رَّبِّكُمْ of مِّن Bounty فَضْلًا seek
then فَٱذْكُرُوا۟ Arafat عَرَفَٰتٍ from مِّنْ you return أَفَضْتُم
Hajj cite-Muzdalifah ٱلْمَشْعَرِ at عِندَ Allah ٱللَّهَ remember
He has هَدَىٰكُمْ as كَمَا and remember Him وَٱذْكُرُوهُ Sacred ٱلْحَرَامِ
before this مِّن قَبْلِهِۦ you were كُنتُم and indeed وَإِن directed you
depart أَفِيضُوا۟ then ثُمَّ who went astray ﴿١٩٨﴾ ٱلضَّآلِّينَ of those لَمِنَ

the ٱلنَّاسُ depart (return) أَفَاضَ where حَيْثُ from مِنْ (return)
verily إِنَّ (of) Allah ٱللَّهَ and ask forgiveness وَٱسْتَغْفِرُوا۟ people
Most Merciful رَّحِيمٌ ﴿١٩٩﴾ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. **199.** Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَـٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

your مَنَاسِكَكُمْ you have accomplished قَضَيْتُم and when فَإِذَا
as your كَذِكْرِكُمْ Allah ٱللَّهَ then remember فَٱذْكُرُوا۟ Hajj rites
(with) أَشَدَّ or أَوْ (of) your forefathers ءَابَآءَكُمْ remembering
مَن people ٱلنَّاسِ but of فَمِنَ remembrance ذِكْرًا far more
in فِى give us ءَاتِنَا our Lord! رَبَّنَآ say يَقُولُ (are) those who
ٱلْءَاخِرَةِ in فِى (is) for him لَهُۥ and nothing وَمَا the world ٱلدُّنْيَا
(are) مَّن and of them وَمِنْهُم share خَلَـٰقٍ ﴿٢٠٠﴾ of مِنْ the Hereafter
ٱلدُّنْيَا in فِى give us ءَاتِنَا O our Lord! رَبَّنَآ say يَقُولُ those who
حَسَنَةً the Hereafter ٱلْءَاخِرَةِ and in وَفِى good حَسَنَةً the world
of the Fire ٱلنَّارِ ﴿٢٠١﴾ torment عَذَابَ and save us (from) وَقِنَا good

200. So when you have accomplished your *Manâsik,* remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. **201.** And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾ ۞ وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

from what مِّمَّا (is) a portion نَصِيبٌ for them لَهُمْ (those) أُوْلَٰٓئِكَ
(in) ٱلْحِسَابِ ﴿٢٠٢﴾ (is) Swift سَرِيعُ and Allah وَٱللَّهُ they earned كَسَبُوا۟
أَيَّامٍ during فِىٓ Allah ٱللَّهَ and remember ۞ وَٱذْكُرُوا۟ reckoning
تَعَجَّلَ then whoever فَمَن appointed (numbered) مَّعْدُودَٰتٍ days
إِثْمَ (there is) no فَلَآ two days يَوْمَيْنِ in فِى hastens (to leave)
(there is) no فَلَآ delays تَأَخَّرَ and whoever وَمَن on him عَلَيْهِ sin
and وَٱتَّقُوا۟ obeys ٱتَّقَىٰ for (him) who لِمَنِ on him عَلَيْهِ sin إِثْمَ
to Him إِلَيْهِ that you أَنَّكُمْ and know وَٱعْلَمُوٓا۟ Allah ٱللَّهَ fear
will be gathered تُحْشَرُونَ ﴿٢٠٣﴾

202. For them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning. **203.** And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾

قَوْلُهُۥ fascinates you يُعْجِبُكَ (is) one who مَن mankind ٱلنَّاسِ and of وَمِنَ
and he calls وَيُشْهِدُ the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ in فِى his speach
his heart قَلْبِهِۦ in فِى what (is) مَا on عَلَىٰ Allah ٱللَّهَ to witness
(of) the ٱلْخِصَامِ ﴿٢٠٤﴾ (is) most quarrel-some أَلَدُّ (yet) He وَهُوَ
فِى he strives سَعَىٰ he turns away تَوَلَّىٰ and when وَإِذَا opponents
in فِيهَا so that he may spread mischief لِيُفْسِدَ the land ٱلْأَرْضِ in
and the living وَٱلنَّسْلَ the crops ٱلْحَرْثَ and destroy وَيُهْلِكَ it
the ٱلْفَسَادَ ﴿٢٠٥﴾ like يُحِبُّ does not لَا and Allah وَٱللَّهُ beings (cattle)

ٱللَّهَ fear ٱتَّقِ to him لَهُ it is said قِيلَ and when وَإِذَا mischief
so فَحَسْبُهُۥ to sin بِٱلْإِثْمِ arrogance ٱلْعِزَّةُ takes him أَخَذَتْهُ Allah
ٱلْمِهَادُ ﴿٢٠٦﴾ and indeed (is) worst وَلَبِئْسَ Hell جَهَنَّمُ suffices for him
the resting place

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. **205.** And when he turns away (from you O Muhammad صلى الله عليه وسلم), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. **206.** And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَـٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

نَفْسَهُ sells يَشْرِى (is) he who مَن mankind ٱلنَّاسِ and of وَمِنَ
(of) Allah ٱللَّهِ pleasure مَرْضَاتِ seeking ٱبْتِغَآءَ his life (himself)
to (His) بِٱلْعِبَادِ ﴿٢٠٧﴾ (is) Most Compassionate رَءُوفٌۢ and Allah وَٱللَّهُ
فِى enter ٱدْخُلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا slaves
and do not وَلَا wholly (completely) كَآفَّةً Islam ٱلسِّلْمِ into
إِنَّهُۥ (of) Satan ٱلشَّيْطَـٰنِ footsteps خُطُوَٰتِ (you) follow تَتَّبِعُوا۟
and فَإِن open مُّبِينٌ ﴿٢٠٨﴾ enemy عَدُوٌّ for you لَكُمْ indeed he (is)
came to جَآءَتْكُمُ what مَا after مِّنۢ بَعْدِ you slide back زَلَلْتُم if
ٱللَّهَ indeed أَنَّ then know فَٱعْلَمُوٓا۟ the clear signs ٱلْبَيِّنَـٰتُ you
All-Wise حَكِيمٌ ﴿٢٠٩﴾ (is) All-Mighty عَزِيزٌ Allah

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. **208.** O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. **209.** Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم, and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾ سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

that أَن except إِلَّآ they wait for (anything else) يَنظُرُونَ do هَلْ
of مِّنَ shadows ظُلَلٍ in فِى Allah ٱللَّهُ should come to them يَأْتِيَهُمُ
and will be وَقُضِىَ (and) the angels وَٱلْمَلَٰٓئِكَةُ the clouds ٱلْغَمَامِ
are returned تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى the matter ٱلْأَمْرُ decided
كَمْ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ ask سَلْ (all) matters ٱلْأُمُورُ ﴿٢١٠﴾
وَمَن clear signs ءَايَةٍۭ بَيِّنَةٍ of مِّنْ We gave them ءَاتَيْنَٰهُم how many
مِنۢ بَعْدِ of Allah ٱللَّهِ the Favour نِعْمَةَ changes يُبَدِّلْ and whoever
Allah ٱللَّهَ then indeed فَإِنَّ has come to him جَآءَتْهُ that مَا after
لِلَّذِينَ beautified is زُيِّنَ (in) punishment ٱلْعِقَابِ ﴿٢١١﴾ (is) Severe شَدِيدُ
وَيَسْخَرُونَ the worldly life ٱلْحَيَوٰةُ ٱلدُّنْيَا disbelieved كَفَرُوا۟ for those who
but وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ at مِنَ and they scoff
يَوْمَ (will be) above them فَوْقَهُمْ became pious ٱتَّقَوْا۟ those who
grants يَرْزُقُ and Allah وَٱللَّهُ (of) Resurrection ٱلْقِيَٰمَةِ (on) the Day
حِسَابٍ ﴿٢١٢﴾ without بِغَيْرِ He wills يَشَآءُ to whom مَن (provides)
measure

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision). **211.** Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment. **212.** Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

and sent فَبَعَثَ one وَٰحِدَةً community أُمَّةً mankind ٱلنَّاسُ were كَانَ
(as) heralds of glad مُبَشِّرِينَ the Prophets ٱلنَّبِيِّـۧنَ Allah ٱللَّهُ
ٱلْكِتَٰبَ with them مَعَهُمُ and sent وَأَنزَلَ and warners وَمُنذِرِينَ tidings
ٱلنَّاسِ between بَيْنَ to judge لِيَحْكُمَ with the truth بِٱلْحَقِّ the Book
and did وَمَا (in it) فِيهِ they differed ٱخْتَلَفُوا۟ in what فِيمَا people
who were أُوتُوهُ those ٱلَّذِينَ except إِلَّا in it فِيهِ differ ٱخْتَلَفَ not
ٱلْبَيِّنَٰتُ came to them جَآءَتْهُمُ that مَا after مِنۢ بَعْدِ given (the Book)
فَهَدَى one to another بَيْنَهُمْ through hatred بَغْيًۢا the clear proofs
to لِمَا believed ءَامَنُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ then guided
by بِإِذْنِهِۦ the truth ٱلْحَقِّ of مِنَ in it فِيهِ they differed ٱخْتَلَفُوا۟ what
He wills يَشَآءُ whom مَن guides يَهْدِى and Allah وَٱللَّهُ His leave
Straight مُّسْتَقِيمٍ ﴿٢١٣﴾ Path صِرَٰطٍ to إِلَىٰ

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

ٱلْجَنَّةَ you will enter تَدْخُلُوا۟ that أَن you think حَسِبْتُمْ or أَمْ
the like مَّثَلُ come to you يَأْتِكُم while has not yet وَلَمَّا Paradise
مَّسَّتْهُمُ before you مِن قَبْلِكُم passed away خَلَوْا۟ (of) those who ٱلَّذِينَ

and were وَزُلْزِلُوا and affliction وَالضَّرَّاءُ adversity الْبَأْسَاءُ befell them
وَالَّذِينَ the Messenger الرَّسُولُ said يَقُولَ that even حَتَّىٰ (so) shaken
when (will مَتَىٰ with him مَعَهُ believed آمَنُوا and those who
Help نَصْرَ certainly إِنَّ yes أَلَا (of) Allah اللَّهِ Help نَصْرُ come)
what مَاذَا they ask you يَسْأَلُونَكَ (is) near قَرِيبٌ ﴿٢١٤﴾ (of) Allah اللَّهِ
you spend أَنفَقْتُم whatever مَا say قُلْ they should spend يُنفِقُونَ
and وَالْأَقْرَبِينَ (is) for parents فَلِلْوَالِدَيْنِ wealth (good) خَيْرٍ of مِّنْ
وَابْنِ السَّبِيلِ and the needy وَالْمَسَاكِينِ and the orphans وَالْيَتَامَىٰ kindered
خَيْرٍ of مِنْ you do تَفْعَلُوا and whatever وَمَا and the wayfarer
(is) Well-Informed ﴿٢١٥﴾ عَلِيمٌ of it بِهِ Allah اللَّهَ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! **215.** They ask you (O Muhammad صلى الله عليه وسلم) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkîn* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

though it is وَهُوَ fighting الْقِتَالُ for you عَلَيْكُمُ is ordained كُتِبَ
you تَكْرَهُوا that أَن and it may be وَعَسَىٰ for you لَّكُمْ dislike كُرْهٌ
وَعَسَىٰ for you لَّكُمْ good خَيْرٌ and it (is) وَهُوَ a thing شَيْئًا dislike
and it (is) وَهُوَ a thing شَيْئًا you like تُحِبُّوا that أَن and it may be
but you وَأَنتُمْ knows يَعْلَمُ and Allah وَاللَّهُ for you لَّكُمْ bad شَرٌّ
know ﴿٢١٦﴾ تَعْلَمُونَ do not لَا

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ
ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾

the prohibited (sacred) Month ٱلشَّهْرِ ٱلْحَرَامِ about عَنِ they ask you يَسْـَٔلُونَكَ
(is) كَبِيرٌ in it فِيهِ fighting قِتَالٌ say قُلْ in it فِيهِ fighting قِتَالٍ
Way سَبِيلِ from عَن and preventing وَصَدٌّ a great/grave (offence)
the وَٱلْمَسْجِدِ (in) Him بِهِۦ and disbelieving وَكُفْرٌۢ (of) Allah ٱللَّهِ
its inhabitants أَهْلِهِۦ and expelling وَإِخْرَاجُ the Sacred ٱلْحَرَامِ Mosque
with (in the sight of) عِندَ (is) greater (offence) أَكْبَرُ from it مِنْهُ
(is) greater (more أَكْبَرُ and persecution وَٱلْفِتْنَةُ Allah ٱللَّهِ
they will cease يَزَالُونَ and not وَلَا killing ٱلْقَتْلِ than مِنَ heinous)
from عَن they turn you back يَرُدُّوكُمْ till حَتَّىٰ fighting you يُقَٰتِلُونَكُمْ
and whoso وَمَن they can ٱسْتَطَٰعُوا۟ if إِنِ your religion دِينِكُمْ
فَيَمُتْ his religion دِينِهِۦ from عَن of you مِنكُمْ è turns away يَرْتَدِدْ
such are فَأُو۟لَٰٓئِكَ disbeliever كَافِرٌ while he is وَهُوَ and dies
ٱلدُّنْيَا in فِى their works أَعْمَٰلُهُمْ rendered vain حَبِطَتْ those (as)
أَصْحَٰبُ and those وَأُو۟لَٰٓئِكَ and the Hereafter وَٱلْءَاخِرَةِ (this) world
خَٰلِدُونَ ﴿٢١٧﴾ in it فِيهَا they هُمْ (of) the Fire ٱلنَّارِ are inhabitants
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

and those وَٱلَّذِينَ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
ٱللَّهِ Way سَبِيلِ in فِى and strove وَجَٰهَدُوا۟ emigrated هَاجَرُوا۟ who
ٱللَّهِ the Mercy رَحْمَتَ hope (for) يَرْجُونَ those أُو۟لَٰٓئِكَ (of) Allah
Most ﴿٢١٨﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ and Allah وَٱللَّهُ (of) Allah
intoxicants ٱلْخَمْرِ about عَنِ they ask you ۞ يَسْـَٔلُونَكَ Merciful
evil/sin إِثْمٌ in both فِيهِمَآ say قُلْ and games of chance وَٱلْمَيْسِرِ
and their وَإِثْمُهُمَآ for men لِلنَّاسِ and benefits وَمَنَٰفِعُ (is) great كَبِيرٌ
and وَيَسْـَٔلُونَكَ their benefit نَّفْعِهِمَا than مِن (is) greater أَكْبَرُ evil
قُلِ they should spend يُنفِقُونَ what (how much) مَاذَا they ask you
Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ the surplus ٱلْعَفْوَ say
so that you may لَعَلَّكُمْ (His) revelations ٱلْـَٔايَٰتِ to you لَكُمُ
reflect ﴿٢١٩﴾ تَتَفَكَّرُونَ

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. **219.** They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."

فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and وَيَسْـَٔلُونَكَ and the Hereafter وَٱلْـَٔاخِرَةِ (this) world ٱلدُّنْيَا on فِى
(seeking) إِصْلَاحٌ say قُلْ orphans ٱلْيَتَٰمَىٰ about عَنِ they ask you
you intermix تُخَالِطُوهُمْ and if وَإِن (is) best خَيْرٌ for them لَّهُمْ good

then (they are) your brothers فَإِخْوَٰنُكُمْ with them (your affairs) from مِنَ the mischievous ٱلْمُفْسِدَ knows يَعْلَمُ and Allah وَٱللَّهُ لَأَعْنَتَكُمْ Allah ٱللَّهُ had willed شَآءَ and وَلَوْ the well-wisher ٱلْمُصْلِحِ عَزِيزٌ Allah ٱللَّهَ indeed إِنَّ He could have put you in difficulties All-Wise حَكِيمٌ ﴿٢٢٠﴾ (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

until حَتَّىٰ idolateresses ٱلْمُشْرِكَٰتِ marry تَنكِحُوا۟ and do not وَلَا خَيْرٌ believing مُّؤْمِنَةٌ and indeed a slave وَلَأَمَةٌ they believe يُؤْمِنَّ أَعْجَبَتْكُمْ even though وَلَوْ an idolatress مُّشْرِكَةٍ than مِّن (is) better give in marriage تُنكِحُوا۟ and do not وَلَا she pleases (allures) you they believe يُؤْمِنُوا۟ until حَتَّىٰ (to) idolaters ٱلْمُشْرِكِينَ your women than مِّن (is) better خَيْرٌ believing مُّؤْمِنٌ and indeed a slave وَلَعَبْدٌ أُو۟لَٰٓئِكَ he pleases you أَعْجَبَكُمْ even though وَلَوْ an idolater مُّشْرِكٍ يَدْعُوٓا۟ and Allah وَٱللَّهُ the Fire ٱلنَّارِ to إِلَى invite (you) يَدْعُونَ those and (to) forgiveness وَٱلْمَغْفِرَةِ Paradise ٱلْجَنَّةِ to إِلَى invites (you) His Verses ءَايَٰتِهِۦ and He makes clear وَيُبَيِّنُ by His Leave بِإِذْنِهِۦ يَتَذَكَّرُونَ ﴿٢٢١﴾ so that they may لَعَلَّهُمْ for people (to mankind) لِلنَّاسِ remember

221. And do not marry *Al-Mushrikât* (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

قُلْ menstruation ٱلْمَحِيضِ about عَنِ and they ask you وَيَسْـَٔلُونَكَ
so keep away فَٱعْتَزِلُوا۟ noxiousness (illness) أَذًى it (is) هُوَ say
and do وَلَا menstruation ٱلْمَحِيضِ during فِى (from) women ٱلنِّسَآءَ
فَإِذَا they are cleansed يَطْهُرْنَ till حَتَّىٰ approach them تَقْرَبُوهُنَّ not
then come (go) to them فَأْتُوهُنَّ they are cleansed تَطَهَّرْنَ and when
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهُ commanded you أَمَرَكُمُ as مِنْ حَيْثُ
﴿٢٢٢﴾ ٱلْمُتَطَهِّرِينَ and loves وَيُحِبُّ those who repent ٱلتَّوَّٰبِينَ loves يُحِبُّ
those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

so go فَأْتُوا۟ for you لَّكُمْ (are) (as) a tilth حَرْثٌ your wives نِسَآؤُكُمْ
وَقَدِّمُوا۟ you wish شِئْتُمْ as (when and how) أَنَّىٰ your tilth حَرْثَكُمْ (to)
and وَٱتَّقُوا۟ for yourselves (your souls) لِأَنفُسِكُمْ and send before you

meet Him مُّلَٰقُوهُ that you أَنَّكُم and know وَٱعْلَمُوٓا۟ Allah ٱللَّهَ fear
and وَلَا the believers ٱلْمُؤْمِنِينَ (٢٢٣) and give good tidings to وَبَشِّرِ
impediment عُرْضَةً Allah (Allah's name) ٱللَّهَ make تَجْعَلُوا۟ do not
you do good تَبَرُّوا۟ that أَن in your oaths لِّأَيْمَٰنِكُمْ (an excuse)
ٱلنَّاسِ among بَيْنَ and reconcile وَتُصْلِحُوا۟ and act piously وَتَتَّقُوا۟
(٢٢٤) عَلِيمٌ (is) All-Hearing سَمِيعٌ and Allah وَٱللَّهُ mankind
All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم). **224.** And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَٱللَّهُ غَفُورٌ حَلِيمٌ (٢٢٥) لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٢٢٦) وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (٢٢٧)

فِى for vain utterances بِٱللَّغْوِ Allah ٱللَّهُ will blame you يُؤَاخِذُكُمُ not لَّا
بِمَا will call you to account يُؤَاخِذُكُم but وَلَٰكِن your oaths أَيْمَٰنِكُمْ in
(is) غَفُورٌ and Allah وَٱللَّهُ your hearts قُلُوبُكُمْ earned كَسَبَتْ for what
يُؤْلُونَ for those who لِّلَّذِينَ All-Forbearing (٢٢٥) حَلِيمٌ All-Forgiving
(is) a تَرَبُّصُ their wives نِّسَآئِهِمْ from مِن swear for abstinence
they return فَآءُو then if فَإِن months أَشْهُرٍ (of) four أَرْبَعَةِ waiting
Most (٢٢٦) رَّحِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ verily فَإِنَّ
ٱلطَّلَٰقَ they resolve on (decide upon) عَزَمُوا۟ and if وَإِنْ Merciful
(٢٢٧) عَلِيمٌ (is) All-Hearing سَمِيعٌ Allah ٱللَّهَ then indeed فَإِنَّ divorce
All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. **226.** Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

بِأَنفُسِهِنَّ shall wait يَتَرَبَّصْنَ and divorced women وَٱلْمُطَلَّقَٰتُ
and وَلَا menstrual periods قُرُوٓءٍ three ثَلَٰثَةَ concerning themselves
they يَكْتُمْنَ that أَن to them لَهُنَّ it is allowed (lawful) يَحِلُّ not
their أَرْحَامِهِنَّ in فِىٓ Allah ٱللَّهُ created خَلَقَ what مَا conceal
Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe يُؤْمِنَّ they كُنَّ if إِن wombs
have better right (are أَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last ٱلْءَاخِرِ
إِنْ that (period) ذَٰلِكَ in فِى to take them back بِرَدِّهِنَّ more entitled)
and for them وَلَهُنَّ reconciliation إِصْلَٰحًا they intended أَرَادُوٓا۟ if
(is) on them عَلَيْهِنَّ (of) that which ٱلَّذِى (is) the like مِثْلُ (wives)
over them عَلَيْهِنَّ but for men وَلِلرِّجَالِ to what is reasonable بِٱلْمَعْرُوفِ
حَكِيمٌ ﴿٢٢٨﴾ (is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ (is) a degree دَرَجَةٌ
All-Wise

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾

اَلطَّلَٰقُ the divorce مَرَّتَانِ (is) twice فَإِمۡسَاكُۢ then retaining بِمَعۡرُوفٍ reasonably أَوۡ or تَسۡرِيحُۢ releasing بِإِحۡسَٰنٍ with kindness وَلَا and not يَحِلُّ it is lawful لَكُمۡ for you أَن that تَأۡخُذُواْ (you) take back مِمَّآ of what ءَاتَيۡتُمُوهُنَّ you had given them (wives) شَيۡـًٔا anything إِلَّآ except أَن that يَخَافَآ both fear أَلَّا that not يُقِيمَا they will be able to keep حُدُودَ limits ٱللَّهِ (of) Allah فَإِنۡ and if خِفۡتُمۡ you fear أَلَّا that not يُقِيمَا they will be able to keep حُدُودَ limits ٱللَّهِ (of) Allah فَلَا then (there is) no جُنَاحَ sin عَلَيۡهِمَا on both of them فِيمَا in what ٱفۡتَدَتۡ she paid as ransom بِهِۦ for that تِلۡكَ these (are) حُدُودُ limits ٱللَّهِ (of) Allah فَلَا so do not تَعۡتَدُوهَا transgress them وَمَن and whoever يَتَعَدَّ transgresses حُدُودَ limits ٱللَّهِ (of) Allah فَأُوْلَٰٓئِكَ those (are) هُمُ they ٱلظَّٰلِمُونَ ٢٢٩ the wrong-doers

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers).

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ٢٣٠

فَإِن and if طَلَّقَهَا he divorces her فَلَا then not تَحِلُّ she is lawful لَهُۥ for him مِنۢ بَعۡدُ thereafter حَتَّىٰ until تَنكِحَ she marries زَوۡجًا a husband غَيۡرَهُۥ other than him فَإِن then if طَلَّقَهَا he divorces her فَلَا (there is) no جُنَاحَ sin عَلَيۡهِمَآ on both of them أَن that يَتَرَاجَعَآ they return to one another إِن if ظَنَّآ both of them think أَن that يُقِيمَا they would be able to keep حُدُودَ limits ٱللَّهِ (of) Allah وَتِلۡكَ and

He makes them clear يُبَيِّنُهَا (of) Allah ٱللَّهِ limits حُدُودُ these (are)
who know يَعْلَمُونَ ﴿٢٣٠﴾ to people لِقَوْمٍ

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ
وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾

and they فَبَلَغْنَ women ٱلنِّسَآءَ you divorce طَلَّقْتُمُ and when وَإِذَا
then retain them فَأَمْسِكُوهُنَّ their prescribed term أَجَلَهُنَّ reach
in a fair بِمَعْرُوفٍ let them go سَرِّحُوهُنَّ or أَوْ in a fair manner بِمَعْرُوفٍ
to hurt (them) ضِرَارًا retain them تُمْسِكُوهُنَّ but do not وَلَا manner
that ذَٰلِكَ does يَفْعَلْ and whoso وَمَن so that you transgress لِّتَعْتَدُوا۟
تَتَّخِذُوٓا۟ and do not وَلَا himself نَفْسَهُۥ he wrongs ظَلَمَ indeed فَقَدْ
and وَٱذْكُرُوا۟ as a jest هُزُوًا (of) Allah ٱللَّهِ Verses ءَايَٰتِ you take
and وَمَآ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَتَ remember
of the Book مِّنَ ٱلْكِتَٰبِ upon you عَلَيْكُم He sent down أَنزَلَ that which
with بِهِۦ He admonishes you يَعِظُكُم and (of) the Wisdom وَٱلْحِكْمَةِ
ٱللَّهَ that أَنَّ and know (well) وَٱعْلَمُوٓا۟ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ it
(is) Aware عَلِيمٌ ﴿٢٣١﴾ of all things بِكُلِّ شَىْءٍ Allah

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

and they فَبَلَغْنَ women النِّسَاءَ you divorce طَلَّقْتُمُ and when وَإِذَا
then do not فَلَا their (waiting) prescribed term أَجَلَهُنَّ reach
to أَزْوَاجَهُنَّ they get married يَنكِحْنَ that أَن prevent them تَعْضُلُوهُنَّ
mutually بَيْنَهُم they agree تَرَاضَوْا when إِذَا their husbands
يُوعَظُ this (is admonition) ذَٰلِكَ in a fair manner بِالْمَعْرُوفِ
يُؤْمِنُ of you مِنكُمْ (is) كَانَ he who مَن with it (is) بِهِ admonished
ذَٰلِكُمْ the Last الْآخِرِ and the Day وَالْيَوْمِ in Allah بِاللَّهِ believes
(and) وَاللَّهُ and purer وَأَطْهَرُ for you لَكُمْ cleaner أَزْكَىٰ that (is)
know تَعْلَمُونَ ﴿٢٣٢﴾ do not لَا and you وَأَنتُمْ knows يَعْلَمُ Allah

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

۞ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

their أَوْلَادَهُنَّ shall suckle يُرْضِعْنَ and the mothers ۞ وَالْوَالِدَاتُ
for those who لِمَنْ whole كَامِلَيْنِ (for) two years حَوْلَيْنِ children
and on وَعَلَى the suckling الرَّضَاعَةَ complete يُتِمَّ to أَن desire أَرَادَ
(is) their (mothers) رِزْقُهُنَّ him to whom the child is born الْمَوْلُودِ لَهُ
not لَا in a fair manner بِالْمَعْرُوفِ and their clothing وَكِسْوَتُهُنَّ food
لَا to its capacity وُسْعَهَا except إِلَّا a soul نَفْسٌ is tasked تُكَلَّفُ
for بِوَلَدِهَا mother وَالِدَةٌ (should be) made to suffer تُضَارَّ neither

for بِوَلَدِهِ he to whom the child is born مَوْلُودٌ لَّهُ nor وَلَا her child
(of) that ذَٰلِكَ (is) like مِثْلُ the heir الْوَارِثِ and on وَعَلَى his child
تَرَاضٍ by عَن on weaning فِصَالًا both decide أَرَادَا and if فَإِنْ
and (after) وَتَشَاوُرٍ of both of them (mutual) مِّنْهُمَا consent
on them both عَلَيْهِمَا sin جُنَاحَ then (there is) no فَلَا consultation
to give out to nurse (to أَن تَسْتَرْضِعُوا you decide أَرَدتُّمْ and if وَإِنْ
then (there is) فَلَا your children أَوْلَادَكُمْ engage a wet-nurse) (for)
ءَاتَيْتُم what مَّا you pay سَلَّمْتُم when إِذَا on you عَلَيْكُمْ sin جُنَاحَ no
اللَّهَ and fear وَاتَّقُوا in a fair manner بِالْمَعْرُوفِ (is) due from you
تَعْمَلُونَ of what بِمَا Allah اللَّهَ that أَنَّ and know well وَاعْلَمُوا Allah
(is) All-Seer بَصِيرٌ ﴿٢٣٣﴾ you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

and leave وَيَذَرُونَ of you مِنكُمْ die يُتَوَفَّوْنَ and those who وَالَّذِينَ
with regard بِأَنفُسِهِنَّ they (the wives) shall wait يَتَرَبَّصْنَ wives أَزْوَاجًا
and ten (days) وَعَشْرًا months أَشْهُرٍ (for) four أَرْبَعَةَ to themselves
فَلَا their (waiting) term أَجَلَهُنَّ they reach بَلَغْنَ and when فَإِذَا
they فَعَلْنَ in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ then (there is) no

and وَٱللَّهُ in a fair manner بِٱلْمَعْرُوفِ ۗ themselves أَنفُسِهِنَّ concerning فِىٓ do
(is) Well-Aware ﴿٢٣٤﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا Allah

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

عَرَّضْتُم in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ and (there is) no وَلَا
to ٱلنِّسَآءِ marriage proposal خِطْبَةِ of مِنْ (with it) بِهِۦ you offered
أَنفُسِكُمْ in فِىٓ you concealed it أَكْنَنتُمْ or أَوْ (such) women
will سَتَذْكُرُونَهُنَّ that you أَنَّكُمْ Allah ٱللَّهُ knows عَلِمَ yourselves
make تُوَاعِدُوهُنَّ do not لَّا but وَلَٰكِن mention them/remember them
you تَقُولُوا۟ that أَن except إِلَّآ secretly سِرًّا a promise with them
and do not وَلَا honourably مَّعْرُوفًا (something) a saying قَوْلًا say
till حَتَّىٰ (of) marriage ٱلنِّكَاحِ the tie عُقْدَةَ resolve on تَعْزِمُوا۟
and وَٱعْلَمُوٓا۟ its end أَجَلَهُۥ the prescribed term ٱلْكِتَٰبُ reaches يَبْلُغَ
أَنفُسِكُمْ in فِىٓ what (is) مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ know
that أَنَّ and know وَٱعْلَمُوٓا۟ so beware of Him فَٱحْذَرُوهُ your minds
All-Forbearing ﴿٢٣٥﴾ حَلِيمٌ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾

you divorce طَلَّقْتُمُ if إِن on you عَلَيْكُمْ sin جُنَاحَ (there is) no لَّا
أَوْ you have touched them تَمَسُّوهُنَّ not لَمْ while مَا women ٱلنِّسَآءَ
a settled portion فَرِيضَةً for them لَهُنَّ you have fixed تَفْرِضُوا۟ or
قَدَرُهُۥ wealthy ٱلْمُوسِعِ on عَلَى and provide for them وَمَتِّعُوهُنَّ (dower)
according قَدَرُهُۥ poor ٱلْمُقْتِرِ and on وَعَلَى according to his means
a duty حَقًّا reasonable بِٱلْمَعْرُوفِ (is) a provision مَتَٰعًۢا to his means
the good-doers ٱلْمُحْسِنِينَ ﴿٢٣٦﴾ upon عَلَى

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

that أَن before مِن قَبْلِ you divorce them طَلَّقْتُمُوهُنَّ and if وَإِن
you have fixed فَرَضْتُمْ and (indeed) وَقَدْ you touch them تَمَسُّوهُنَّ
مَا then half فَنِصْفُ a settled portion (dower) فَرِيضَةً for them لَهُنَّ
they يَعْفُونَ (that) أَن unless إِلَّآ you have fixed فَرَضْتُمْ (of) what
in بِيَدِهِۦ he ٱلَّذِى (agrees to) forego يَعْفُوَا۟ or أَوْ (agree to) forego
and that وَأَن (of) marriage ٱلنِّكَاحِ (is) knot عُقْدَةُ whose hand
to لِلتَّقْوَىٰ (is) closer أَقْرَبُ you (agree to) forego تَعْفُوٓا۟
grace ٱلْفَضْلَ (you) forget تَنسَوُا۟ and do not وَلَا piety
بِمَا Allah ٱللَّهَ indeed إِنَّ among yourselves بَيْنَكُمْ (liberality)
(is) All-Seer بَصِيرٌ ﴿٢٣٧﴾ you do تَعْمَلُونَ of what

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا وَصِيَّةٗ لِّأَزۡوَٰجِهِم مَّتَٰعًا إِلَى ٱلۡحَوۡلِ غَيۡرَ إِخۡرَاجٖۚ فَإِنۡ خَرَجۡنَ فَلَا جُنَاحَ عَلَيۡكُمۡ فِي مَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ مِن مَّعۡرُوفٖۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٢٤٠﴾

the prayers ٱلصَّلَوَٰتِ over عَلَى be watchful (offer regularly) حَٰفِظُواْ
for لِلَّهِ and stand up وَقُومُواْ middle ٱلۡوُسۡطَىٰ and the prayer وَٱلصَّلَوٰةِ
خِفۡتُمۡ and if فَإِنۡ utmost obediently/truly devout قَٰنِتِينَ ﴿٢٣٨﴾ Allah
and when فَإِذَآ riding رُكۡبَانٗا or أَوۡ then on foot فَرِجَالًا you fear
as كَمَا Allah ٱللَّهَ then remember فَٱذۡكُرُواْ you feel secured أَمِنتُمۡ
you did تَكُونُواْ not لَمۡ that which مَّا He has taught you عَلَّمَكُم
of you مِنكُمۡ who die يُتَوَفَّوۡنَ and those وَٱلَّذِينَ know ﴿٢٣٩﴾ تَعۡلَمُونَ
(should make) a bequest وَصِيَّةٗ wives أَزۡوَٰجٗا and leave وَيَذَرُونَ
ٱلۡحَوۡلِ for إِلَى (for) maintenance مَّتَٰعًا for their wives لِّأَزۡوَٰجِهِم
خَرَجۡنَ but if فَإِنۡ turning them out إِخۡرَاجٖ without غَيۡرَ one year
in فِي on you عَلَيۡكُمۡ sin جُنَاحَ then (there is) no فَلَا they leave
in مِن مَّعۡرُوفٖ themselves أَنفُسِهِنَّ for فِيٓ they do فَعَلۡنَ what مَا
(is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ an honourable manner
All-Wise ﴿٢٤٠﴾ حَكِيمٞ

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - *'Asr*). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. **239.** And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). **240.** And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

بِٱلْمَعْرُوفِ (is) a provision مَتَٰعٌۢ and for divorced women وَلِلْمُطَلَّقَٰتِ
the ﴿٢٤١﴾ ٱلْمُتَّقِينَ on عَلَى a duty حَقًّا on a reasonable (scale)
for لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ God-Fearing
﴿٢٤٢﴾ تَعْقِلُونَ so that you may لَعَلَّكُمْ His Injunctions ءَايَٰتِهِۦ you
ٱلَّذِينَ to (at) إِلَى you looked تَرَ have not ۞ أَلَمْ understand
وَهُمْ their homes دِيَٰرِهِمْ from مِن went forth خَرَجُوا۟ those who
of ٱلْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were)
then ثُمَّ die مُوتُوا۟ Allah ٱللَّهُ to them لَهُمُ and said فَقَالَ death
(is) لَذُو فَضْلٍ Allah ٱللَّهَ indeed إِنَّ He revived them أَحْيَٰهُمْ
أَكْثَرَ but وَلَٰكِنَّ mankind ٱلنَّاسِ to عَلَى Bounteous/Gracious
give thanks ﴿٢٤٣﴾ يَشْكُرُونَ do not لَا people ٱلنَّاسِ most

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* . **242.** Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand. **243.** Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

and وَٱعْلَمُوٓا۟ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى and fight وَقَٰتِلُوا۟
﴿٢٤٤﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ Allah ٱللَّهَ that أَنَّ know
Allah ٱللَّهَ lends يُقْرِضُ that ٱلَّذِى (is) he ذَا who مَّن All-Knower

لَهُۥ so that He will multiply it فَيُضَٰعِفَهُۥ goodly حَسَنًا a loan قَرْضًا
straitens يَقْبِضُ and Allah وَٱللَّهُ many كَثِيرَةً times أَضْعَافًا for him
and to Him وَإِلَيْهِ and amplifies (increases) وَيَبْصُۜطُ (decreases)
you will be returned تُرْجَعُونَ ﴿٢٤٥﴾

244. And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. **245.** Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

مِنۢ the Chiefs ٱلْمَلَإِ to إِلَى you turned the vision تَرَ have not أَلَمْ
إِذْ Moses مُوسَىٰٓ after مِنۢ بَعْدِ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ of
ٱبْعَثْ of theirs لَّهُمُ to a Prophet لِنَبِىٍّ they said قَالُوا۟ when
سَبِيلِ in فِى we will fight نُّقَٰتِلْ a king مَلِكًا for us لَنَا appoint
è is it expected of you هَلْ عَسَيْتُمْ he said قَالَ (of) Allah ٱللَّهِ Way
ٱلْقِتَالُ upon you عَلَيْكُمُ is prescribed كُتِبَ if إِن (would you)
وَمَا they said قَالُوا۟ you fight تُقَٰتِلُوا۟ that do not أَلَّا the fighting
in فِى we shall fight نُقَٰتِلَ that not أَلَّا for us لَنَآ and what is
we have been أُخْرِجْنَا when وَقَدْ (of) Allah ٱللَّهِ Way سَبِيلِ
and our children وَأَبْنَآئِنَا our homes دِيَٰرِنَا from مِن driven out
for them عَلَيْهِمُ was prescribed كُتِبَ but when فَلَمَّا (families)
a few قَلِيلًا except إِلَّا they turned back تَوَلَّوْا۟ the fighting ٱلْقِتَالُ
بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾ (is) All-Knower عَلِيمٌۢ and Allah وَٱللَّهُ of them مِّنْهُمْ
of the wrong-doers

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king

and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

ٱللَّهَ indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ
Talut (Saul) طَالُوتَ for you لَكُمْ has appointed قَدْ بَعَثَ Allah
for him لَهُ would be يَكُونُ how أَنَّىٰ they said قَالُوٓا a knig مَلِكًا
more أَحَقُّ when we (are) وَنَحْنُ over us عَلَيْنَا dominion ٱلْمُلْكُ
يُؤْتَ and not وَلَمْ than he مِنْهُ for the dominion بِٱلْمُلْكِ deserving
he said قَالَ wealth ٱلْمَالِ of مِّنَ plenty سَعَةً he has been given
over you عَلَيْكُمْ has chosen him ٱصْطَفَىٰهُ Allah ٱللَّهَ indeed إِنَّ
ٱلْعِلْمِ in فِى abundantly بَسْطَةً and has increased him وَزَادَهُۥ
يُؤْتِى and Allah وَٱللَّهُ and physique (stature) وَٱلْجِسْمِ knowledge
وَٱللَّهُ He wills يَشَآءُ to whom مَن His Kingdom مُلْكَهُۥ grants
All-Knowing ﴿٢٤٧﴾ عَلِيمٌ (is) All-Sufficient وَٰسِعٌ and Allah

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ تَحْمِلُهُ ٱلْمَلَـٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ
there يَأْتِيَكُمُ (is) that أَن (of) his dominion مُلْكِهِۦٓ a sign ءَايَةَ
سَكِينَةٌ in it (lies) فِيهِ the Ark ٱلتَّابُوتُ would come to you
of مِّمَّا and a remnant وَبَقِيَّةٌ your Lord رَّبِّكُمْ from مِّن peace
and وَءَالُ (of) Moses مُوسَىٰ the family ءَالُ left تَرَكَ what
the angels ٱلْمَلَٰٓئِكَةُ will bear it تَحْمِلُهُ (of) Aaron هَٰرُونَ family
if إِن for you لَّكُمْ (is) a sign لَءَايَةً that ذَٰلِكَ in فِى truly إِنَّ
believers مُّؤْمِنِينَ ﴿٢٤٨﴾ you are كُنتُم

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakînah* (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّيٓ إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِۦ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا اللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّٰبِرِينَ ﴿٢٤٩﴾

with بِالْجُنُودِ Talut (saul) طَالُوتُ set out فَصَلَ and when فَلَمَّا
will test you مُبْتَلِيكُم Allah اللَّهَ verily إِنَّ he said قَالَ forces
فَلَيْسَ of it مِنْهُ drinks شَرِبَ so whoever فَمَن with a stream بِنَهَرٍ
tastes it يَطْعَمْهُ not لَّمْ and whoever وَمَن of me مِنِّى he is not
takes اغْتَرَفَ he who مَنِ except إِلَّا of me مِنِّىٓ indeed he is فَإِنَّهُ
مِنْهُ yet they drank فَشَرِبُوا of his hand بِيَدِهِۦ (in the) hollow غُرْفَةً
جَاوَزَهُ so when فَلَمَّا of them مِّنْهُمْ a few قَلِيلًا except إِلَّا of it
believed ءَامَنُوا and those who وَالَّذِينَ he هُوَ crossed it
لَنَا strength طَاقَةَ (there is) no لَا they said قَالُوا with him مَعَهُ
and his وَجُنُودِهِۦ against Jalut (Goliath) بِجَالُوتَ today الْيَوْمَ for us
that they أَنَّهُم knew يَظُنُّونَ those who الَّذِينَ said قَالَ forces

a group مِّن فِئَةٍ how often كَم Allah ٱللَّهِ to meet مُّلَٰقُوا۟ (were)
بِإِذْنِ large كَثِيرَةًۢ a group فِئَةً overcame غَلَبَتْ small قَلِيلَةٍ
(is) with مَعَ and Allah وَٱللَّهُ (of) Allah ٱللَّهِ with (by) Leave
the patient ones ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirûn* (the patient).

وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾

for Jalut (Goliath) لِجَالُوتَ they went forth بَرَزُوا۟ and when وَلَمَّا
our Lord رَبَّنَآ they said قَالُوا۟ and his people (forces) وَجُنُودِهِۦ
and make firm وَثَبِّتْ patience صَبْرًا on us عَلَيْنَا pour forth أَفْرِغْ
ٱلْقَوْمِ over عَلَى and grant us victory وَٱنصُرْنَا our steps أَقْدَامَنَا
so they routed them فَهَزَمُوهُم disbelieving ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ people
David دَاوُۥدُ and killed وَقَتَلَ (of) Allah ٱللَّهِ by Leave بِإِذْنِ
dominion ٱلْمُلْكَ Allah ٱللَّهُ and gave him وَءَاتَىٰهُ Goliath جَالُوتَ
يَشَآءُ of what مِمَّا and taught him وَعَلَّمَهُۥ and wisdom وَٱلْحِكْمَةَ
Allah's دَفْعُ ٱللَّهِ and had it not been (for) وَلَوْلَا He willed
by some بِبَعْضٍ some of them بَعْضَهُم people ٱلنَّاسَ repelling
surely (would be) overlaid with mischief لَّفَسَدَتِ (others)
(is) ذُو فَضْلٍ Allah ٱللَّهَ but وَلَٰكِنَّ the earth ٱلْأَرْضُ
these (are) تِلْكَ the worlds ٱلْعَٰلَمِينَ ﴿٢٥١﴾ (to) عَلَى Bounteous

to	عَلَيْكَ	We recite them	نَتْلُوهَا	(of) Allah	ٱللَّهِ	Verses	ءَايَٰتُ
of	لَمِنَ	and indeed you are	وَإِنَّكَ	with truth	بِٱلْحَقِّ	you	
				the Messengers	ٱلْمُرْسَلِينَ ﴿٢٥٢﴾		

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." **251.** So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the *'Âlamîn* (mankind, jinn and all that exists). **252.** These are the Verses of Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh

۞ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ الْقُدُسِ وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَٰتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

We preferred (exalted) فَضَّلْنَا Messengers الرُّسُلُ those ۞ تِلْكَ
of them مِّنْهُم some others بَعْضٍ over عَلَىٰ some of them بَعْضَهُمْ
بَعْضَهُمْ and raised وَرَفَعَ Allah اللَّهُ spoke كَلَّمَ (to) whom مَّن (are)
and We gave وَءَاتَيْنَا (in) degrees (status) دَرَجَٰتٍ some of them
clear signs الْبَيِّنَٰتِ Mary مَرْيَمَ son of ابْنَ Jesus عِيسَى (granted)
of the Holy الْقُدُسِ with spirit (of) بِرُوحِ and supported him وَأَيَّدْنَٰهُ
have اقْتَتَلَ would not مَا Allah اللَّهُ willed شَآءَ and if وَلَوْ
(came) after them مِنۢ بَعْدِهِم those who الَّذِينَ fought one another
الْبَيِّنَٰتُ had come to them جَآءَتْهُمُ that مَا after مِّنۢ بَعْدِ (Prophets)
and some of them فَمِنْهُم they differed اخْتَلَفُوا but وَلَٰكِنِ clear signs
مَّن and some of them (are) وَمِنْهُم believed ءَامَنَ who مَّنْ (are)
Allah اللَّهُ willed شَآءَ and if وَلَوْ disbelieved (denied) كَفَرَ who
اللَّهَ but وَلَٰكِنَّ they would have fought one another اقْتَتَلُوا not مَا
He likes (wants) يُرِيدُ ﴿٢٥٣﴾ what مَا does يَفْعَلُ Allah

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا أَنفِقُوا مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ وَالْكَٰفِرُونَ هُمُ الظَّٰلِمُونَ ﴿٢٥٤﴾

of that مِمَّا spend أَنفِقُوا believe ءَامَنُوٓا who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
a يَوْمٌ comes يَأْتِىَ that أَن before مِّن قَبْلِ We provided you رَزَقْنَـٰكُم
in it فِيهِ bargaining (selling) بَيْعٌ (there will be) no لَّا Day
intercession شَفَـٰعَةٌ nor وَلَا friendship خُلَّةٌ nor وَلَا (when)
the ٱلظَّـٰلِمُونَ ﴿٢٥٤﴾ they (indeed) هُمُ and the disbelievers (are) وَٱلْكَـٰفِرُونَ
wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

the ٱلْحَىُّ He هُوَ except إِلَّا god إِلَـٰهَ (there is) no لَآ Allah ٱللَّهُ
تَأْخُذُهُۥ neither لَا the Sustainer & Protector ٱلْقَيُّومُ Ever-Living
to (for) Him لَّهُۥ sleep نَوْمٌ nor وَلَا slumber سِنَةٌ overtakes Him
فِى and what (is) وَمَا the heavens ٱلسَّمَـٰوَٰتِ in فِى what (is) مَا (is)
who (could) ٱلَّذِى that ذَا Who (is) مَن the earth ٱلْأَرْضِ on (in)
with His بِإِذْنِهِۦ except إِلَّا with Him عِندَهُۥٓ intercede يَشْفَعُ
between their بَيْنَ أَيْدِيهِمْ what (is) مَا He knows يَعْلَمُ Permission
and what is after them وَمَا خَلْفَهُمْ hands (happens to them now)
they يُحِيطُونَ and never وَلَا (and what will happen to them later)
except إِلَّا His Knowledge عِلْمِهِۦٓ of مِّنْ anything بِشَىْءٍ encompass
His كُرْسِيُّهُ extends (overspreaded) وَسِعَ He willed شَآءَ what بِمَا
وَلَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ Chair (dominion)
their حِفْظُهُمَا weary Him (feel fatigue) يَـُٔودُهُۥ and (does) not
(is) the Most High ٱلْعَلِىُّ and He وَهُوَ upholding (guarding them)
the Most Great ٱلْعَظِيمُ ﴿٢٥٥﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî.*]

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

تَبَيَّنَ verily قَد the religion ٱلدِّينِ è in فِي compulsion إِكۡرَاهَ no لَآ
the wrong ٱلۡغَيِّ from مِنَ the Right Path ٱلرُّشۡدُ became distinct
in false deities بِٱلطَّٰغُوتِ disbelieves (rejects) يَكۡفُرۡ hence who فَمَن
indeed فَقَدِ in Allah بِٱللَّهِ and believes وَيُؤۡمِنۢ (evil ones)
ٱنفِصَامَ no لَا firm ٱلۡوُثۡقَىٰ of handle بِٱلۡعُرۡوَةِ he took hold ٱسۡتَمۡسَكَ
(is) All-Hearer سَمِيعٌ and Allah وَٱللَّهُ for it لَهَا breakage
All-Knower عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

who believed ءَامَنُواْ (of) those ٱلَّذِينَ (is) Guardian وَلِيُّ Allah ٱللَّهُ
to إِلَى darkness ٱلظُّلُمَٰتِ from مِّنَ He brings them out يُخۡرِجُهُم
أَوۡلِيَآؤُهُمُ who disbelieved كَفَرُوٓاْ and those وَٱلَّذِينَ Light ٱلنُّورِ
يُخۡرِجُونَهُم (are) false deities (evil ones) ٱلطَّٰغُوتُ their guardians

ٱلظُّلُمَٰتِ to إِلَى Light ٱلنُّورِ from مِّنَ they bring them out
(of) the Fire ٱلنَّارِ dwellers أَصْحَٰبُ those (are) أُوْلَٰٓئِكَ darkness
will abide forever خَٰلِدُونَ ﴿٢٥٧﴾ in it فِيهَا they هُمْ

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

disputed حَآجَّ him who ٱلَّذِى at إِلَى you looked تَرَ have not أَلَمْ
ءَاتَىٰهُ because أَنْ his Lord رَبِّهِۦٓ about فِى Abraham إِبْرَٰهِـۧمَ (with)
when إِذْ the kingdom ٱلْمُلْكَ Allah ٱللَّهُ had given (granted) him
يُحْىِۦ He Who ٱلَّذِى my Lord (is) رَبِّىَ Abraham إِبْرَٰهِـۧمُ said قَالَ
give أُحْىِۦ I أَنَا۠ He said قَالَ and causes death وَيُمِيتُ gives life
verily فَإِنَّ Abraham إِبْرَٰهِـۧمُ said قَالَ and cause death وَأُمِيتُ life
the east ٱلْمَشْرِقِ from مِنَ the sun بِٱلشَّمْسِ brings out يَأْتِى Allah ٱللَّهَ
فَبُهِتَ the west ٱلْمَغْرِبِ è from مِنَ it (out) بِهَا you bring فَأْتِ
كَفَرَ he who (had) ٱلَّذِى thus (was confounded) defeated
people ٱلْقَوْمَ guide يَهْدِى does not لَا and Allah وَٱللَّهُ disbelieved
wrong-doers ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

a town قَرْيَةٍ (by) عَلَىٰ passed مَرَّ like the one who كَالَّذِي or أَوْ
he قَالَ its roofs عُرُوشِهَا upon عَلَىٰ had tumbled خَاوِيَةٌ and it وَهِيَ
(to) this (town) هَٰذِهِ bring (restore) life يُحْيِي how (will) أَنَّىٰ said
اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after بَعْدَ Allah اللَّهُ
He raised him بَعَثَهُ then ثُمَّ years عَامٍ (for) a hundred مِائَةَ Allah
did you remain لَبِثْتَ how long كَمْ (and) asked قَالَ (to life)
بَعْضَ or أَوْ a day يَوْمًا I remained (so) لَبِثْتُ he said قَالَ (dead)
you have لَّبِثْتَ nay بَل he said قَالَ a day يَوْمٍ part (of)
إِلَىٰ look فَانظُرْ years عَامٍ (for) a hundred مِائَةَ remained (dead)
يَتَسَنَّهْ (did) not لَمْ and your drink وَشَرَابِكَ your food طَعَامِكَ (at)
your حِمَارِكَ at إِلَىٰ and look وَانظُرْ it (get musty) show change
a sign آيَةً and thus We have made you وَلِنَجْعَلَكَ donkey
the bones الْعِظَامِ at إِلَى and look وَانظُرْ for people لِّلنَّاسِ
نَكْسُوهَا then ثُمَّ We will put them together نُنشِزُهَا how كَيْفَ
became تَبَيَّنَ when فَلَمَّا (with) flesh لَحْمًا will clothe them
Allah اللَّهَ that أَنَّ I know أَعْلَمُ he said قَالَ è to him لَهُ clear
is All-Powerful قَدِيرٌ ﴿٢٥٩﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

my Lord رَبِّ Ibrahim إِبْرَٰهِـۧمُ said قَالَ and (remember) when وَإِذْ
(to) the ٱلْمَوْتَىٰ You give life تُحْىِ how كَيْفَ show me أَرِنِى
بَلَىٰ he said قَالَ you believe تُؤْمِن do not أَوَلَمْ He said قَالَ dead
فَخُذْ he said قَالَ my heart قَلْبِى to satisfy لِّيَطْمَئِنَّ but وَلَـٰكِن yes
and (tame) them to فَصُرْهُنَّ birds مِّنَ ٱلطَّيْرِ four أَرْبَعَةً then take
every كُلِّ on عَلَىٰ put ٱجْعَلْ then ثُمَّ to yourself إِلَيْكَ incline
ٱدْعُهُنَّ then ثُمَّ a (part) portion جُزْءًا of them (is) مِّنْهُنَّ è hill جَبَلٍ
in haste (flying) سَعْيًا they will come to you يَأْتِينَكَ call them
﴿٢٦٠﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ that أَنَّ and know وَٱعْلَمْ
All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَـٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

أَمْوَٰلَهُمْ spend يُنفِقُونَ (of) those who ٱلَّذِينَ example (likeness) مَّثَلُ
(is) likeness, كَمَثَلِ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى their wealth
seven سَبْعَ it grows (sprouted) أَنۢبَتَتْ (of) a grain حَبَّةٍ example
è grains حَبَّةٍ a hundred مِّا۟ئَةُ ear سُنۢبُلَةٍ every كُلِّ in فِى ears سَنَابِلَ
لِمَن multiples (gives manifold increase) يُضَـٰعِفُ and Allah وَٱللَّهُ

(is) وَٰسِعٌ and Allah وَٱللَّهُ He wills (pleases) يَشَآءُ for whom
spend يُنفِقُونَ those (who) ٱلَّذِينَ All-Knower ﴿٢٦١﴾ عَلِيمٌ Munificent
لَا then ثُمَّ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى their wealth أَمْوَٰلَهُمْ
مَنًّا they spent أَنفَقُوا۟ what مَآ they follow up يُتْبِعُونَ (do) not
and وَلَآ with reminder of generosity (stressing benevolence)
for them (they will لَّهُمْ hurting (them) injury أَذًى neither (by)
and وَلَا their Lord رَبِّهِمْ (is) with عِندَ their reward أَجْرُهُمْ have)
they هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ (there is) no
shall grieve ﴿٢٦٢﴾ يَحْزَنُونَ

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. **262.** Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

خَيْرٌ and forgiving (of faults) وَمَغْفِرَةٌ (a) kind مَّعْرُوفٌ word قَوْلٌ ۞
which is يَتْبَعُهَآ Sadaqah (charity) صَدَقَةٍ than مِّن (are) better
(is) غَنِىٌّ and Allah وَٱللَّهُ (hurt) injury أَذًى followed by
ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Forbearing ﴿٢٦٣﴾ حَلِيمٌ All-Sufficient (Rich)
your صَدَقَٰتِكُم render in vain تُبْطِلُوا۟ do not لَا believe ءَامَنُوا۟ who
by (stressing benevolence) reminder of generosity بِٱلْمَنِّ charity
spends يُنفِقُ like one who كَٱلَّذِى and causing hurt (injury) وَٱلْأَذَىٰ
يُؤْمِنُ and does not وَلَا of men ٱلنَّاسِ to be seen رِئَآءَ his wealth مَالَهُۥ
his فَمَثَلُهُۥ the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe

(of) a smooth صَفْوَانٍ (is) likeness كَمَثَلِ (their) example (likeness)
وَابِلٌ and fell on it فَأَصَابَهُ (is) soil/dust تُرَابٌ over it عَلَيْهِ rock
they يَقْدِرُونَ no لَا bare صَلْدًا and left it فَتَرَكَهُ heavy rain
they كَسَبُوا for what مِّمَّا anything شَيْءٍ over عَلَىٰ have control
people الْقَوْمَ guide يَهْدِي does not لَا and Allah وَاللَّهُ earned
deniers (disbelievers) الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.
264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

spend يُنفِقُونَ (of) those who الَّذِينَ and (example) likeness وَمَثَلُ
(of) اللَّهِ Pleasure مَرْضَاتِ seeking ابْتِغَاءَ their wealth أَمْوَالَهُمُ
their souls أَنفُسِهِمْ of مِّنْ and for strengthening وَتَثْبِيتًا Allah
on a hill بِرَبْوَةٍ (of) a garden جَنَّةٍ (is) like the example كَمَثَلِ
its أُكُلَهَا and it yielded فَآتَتْ heavy rain وَابِلٌ fell on it أَصَابَهَا
fell on يُصِبْهَا did not لَّمْ and if فَإِن double ضِعْفَيْنِ harvest
and Allah وَاللَّهُ then light rain فَطَلٌّ heavy rain وَابِلٌ (smite) it
(is) All-Seer بَصِيرٌ ﴿٢٦٥﴾ you do تَعْمَلُونَ of what بِمَا

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

he لَهُۥ it be تَكُونَ that أَن any of you أَحَدُكُمْ would wish أَيَوَدُّ
and grapes وَأَعْنَابٍ date-palms نَّخِيلٍ of مِّن a garden جَنَّةٌ have
for لَهُۥ (streams) rivers ٱلْأَنْهَٰرُ underneath it مِن تَحْتِهَا flowing تَجْرِى
(of) fruits ٱلثَّمَرَٰتِ all kinds (sorts) مِن كُلِّ in it (are) فِيهَا him
and وَلَهُۥ old age ٱلْكِبَرُ and has stricken (over taken) him وَأَصَابَهُ
and it is struck (by) فَأَصَابَهَآ weak ضُعَفَآءُ children ذُرِّيَّةٌ he has
and فَٱحْتَرَقَتْ fire نَارٌ in which (there is) فِيهِ a whirlwind إِعْصَارٌ
لَكُمُ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ it is burnt
give تَتَفَكَّرُونَ ﴿٢٦٦﴾ so that you may لَعَلَّكُمْ Signs ٱلْءَايَٰتِ for you
thought (reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

طَيِّبَٰتِ of مِن spend أَنفِقُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and out of وَمِمَّآ you have earned كَسَبْتُمْ which مَا good things
the ٱلْأَرْضِ from مِّنَ for you لَكُم We have produced أَخْرَجْنَا what
of it مِنْهُ bad things ٱلْخَبِيثَ aim at تَيَمَّمُوا۟ and do not وَلَا earth
إِلَّآ take it بِـَٔاخِذِيهِ and you would not وَلَسْتُم you spend تُنفِقُونَ
and وَٱعْلَمُوٓا۟ in it فِيهِ you overlook (defects) تُغْمِضُوا۟ that أَن except
Most حَمِيدٌ ﴿٢٦٧﴾ (is) Most Sufficient غَنِىٌّ Allah ٱللَّهَ that أَنَّ know
Praise-Worthy

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِى
ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ وَمَآ
أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾

وَيَأْمُرُكُم (of) poverty ٱلْفَقْرَ promises you يَعِدُكُمُ Satan ٱلشَّيْطَٰنُ
whereas Allah وَٱللَّهُ (of) indecency بِٱلْفَحْشَآءِ and orders you
and وَفَضْلًا from Him مِّنْهُ forgiveness مَّغْفِرَةً promises you يَعِدُكُم
﴿٢٦٨﴾ عَلِيمٌ (is) All-Generous وَٰسِعٌ and Allah وَٱللَّهُ bounty
يَشَآءُ to whom مَن Wisdom ٱلْحِكْمَةَ He grants يُؤْتِى All-Knowing
فَقَدْ Wisdom ٱلْحِكْمَةَ (is) granted يُؤْتَ and who وَمَن He wills
but وَمَا abundantly كَثِيرًا good خَيْرًا he is granted أُوتِىَ indeed
(of) ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ people أُو۟لُوا۟ except إِلَّآ remembers يَذَّكَّرُ none
(out) of مِّن you spend أَنفَقْتُم and whatever وَمَآ understanding
مِّن you vow (to spend) نَذَرْتُم or أَوْ (your) spendings نَّفَقَةٍ
Allah ٱللَّهَ indeed فَإِنَّ (your) vows (to spend) نَّذْرٍ (out) of
for the لِلظَّٰلِمِينَ and (there are) no وَمَا knows that يَعْلَمُهُۥ
any helpers ﴿٢٧٠﴾ مِنْ أَنصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. **269.** He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. **270.** And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن
سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا
تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

هِىَ well فَنِعِمَّا (your) charity ٱلصَّدَقَـٰتِ you declare تُبْدُوا۟ if إِن
and give it (to) وَتُؤْتُوهَا you conceal it تُخْفُوهَا and if وَإِن it (is)
and وَيُكَفِّرُ for you لَّكُمْ better خَيْرٌ that is فَهُوَ the poor ٱلْفُقَرَآءَ
(some) of your bad مِّن سَيِّـَٔاتِكُمْ of you عَنكُم would atone
(is) خَبِيرٌ ﴿٢٧١﴾ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ deeds
their guidance هُدَىٰهُمْ upon you عَلَيْكَ not لَّيْسَ ۞ Well-Aware
He wills يَشَآءُ whom مَن guides يَهْدِى Allah ٱللَّهَ but وَلَـٰكِنَّ
فَلِأَنفُسِكُمْ wealth خَيْرٍ of مِنْ you spend تُنفِقُوا۟ and whatever وَمَا
but إِلَّا you spend تُنفِقُونَ and do not وَمَا (it is) for yourselves
and وَمَا (of) Allah ٱللَّهِ the Face وَجْهِ seeking ٱبْتِغَآءَ
will be يُوَفَّ wealth خَيْرٍ of مِنْ you spend تُنفِقُوا۟ whatever
will ﴿٢٧٢﴾ تُظْلَمُونَ not لَا and you وَأَنتُمْ to you إِلَيْكُمْ repaid in full
be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. **272.** Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَـٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

in فِى wrapped up أُحْصِرُوا who ٱلَّذِينَ for the poor لِلْفُقَرَآءِ
they are able يَسْتَطِيعُونَ not لَا (of) Allah ٱللَّهِ Cause سَبِيلِ
supposes يَحْسَبُهُمُ the earth ٱلْأَرْضِ in فِى to move about ضَرْبًا
أَغْنِيَآءَ the unaware (the ignorant man) ٱلْجَاهِلُ (thinks) them
بِسِيمَٰهُمْ you know them تَعْرِفُهُم modesty ٱلتَّعَفُّفِ of مِنَ wealthy
إِلْحَافًا people ٱلنَّاسَ they beg يَسْـَٔلُونَ do not لَا by their mark
خَيْرٍ of مِنْ you spend تُنفِقُوا and whatever وَمَا with importunity
knows ﴿٢٧٣﴾ عَلِيمٌ about that بِهِۦ Allah ٱللَّهَ indeed فَإِنَّ wealth
بِٱلَّيْلِ their wealth أَمْوَٰلَهُم spend يُنفِقُونَ those who ٱلَّذِينَ well
and openly وَعَلَانِيَةً secretly سِرًّا and (by) day وَٱلنَّهَارِ by night
their رَبِّهِمْ (is) with عِندَ their reward أَجْرُهُمْ so for them فَلَهُمْ
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ and (there is) no وَلَا Lord
shall grieve ﴿٢٧٤﴾ يَحْزَنُونَ they

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. **274.** Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾

لَا interest (usury) ٱلرِّبَوٰا۟ [eat] devour يَأْكُلُونَ those who ٱلَّذِينَ
è who يَقُومُ like (one) كَمَا except إِلَّا they will stand يَقُومُونَ not
مِنَ Satan ٱلشَّيْطَٰنُ confounded him يَتَخَبَّطُهُ whom ٱلَّذِى stands
said قَالُوٓا۟ because they بِأَنَّهُمْ that (is) ذَٰلِكَ (his) touch ٱلْمَسِّ with
وَأَحَلَّ interest /usury ٱلرِّبَوٰا۟ (is) like مِثْلُ trade ٱلْبَيْعُ indeed إِنَّمَا

and made وَحَرَّمَ the trade ٱلْبَيْعَ Allah ٱللَّهُ while made lawful
مَوْعِظَةٌ received جَآءَهُۥ so whoever فَمَن the interest ٱلرِّبَوٰا۟ unlawful
for فَلَهُۥ and he refrained فَٱنتَهَىٰ his Lord رَّبِّهِۦ from مِّن admonition
and his case (is left) وَأَمْرُهُۥٓ (is) (in the) past سَلَفَ what مَا him is
are they فَأُو۟لَٰٓئِكَ repeated عَادَ but those who وَمَنْ Allah ٱللَّهِ to إِلَى
are ﴿٢٧٥﴾ خَٰلِدُونَ in it فِيهَا they هُمْ (of) Fire ٱلنَّارِ dwellers أَصْحَٰبُ
abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ,*" whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ,* shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

وَيُرْبِى the interest ٱلرِّبَوٰا۟ Allah ٱللَّهُ deprives of blessings يَمْحَقُ
to (alms giving) deeds of charity ٱلصَّدَقَٰتِ and gives increase
كَفَّارٍ all كُلَّ like يُحِبُّ does not لَا and Allah وَٱللَّهُ
ءَامَنُوا۟ those who ٱلَّذِينَ indeed إِنَّ sinners ﴿٢٧٦﴾ أَثِيمٍ ungrateful
and وَأَقَامُوا۟ righteous ٱلصَّٰلِحَٰتِ and did deeds وَعَمِلُوا۟ believed
ٱلزَّكَوٰةَ and gave (paid) وَءَاتَوُا۟ (Salat) prayer ٱلصَّلَوٰةَ established
their رَبِّهِمْ with عِندَ their reward أَجْرُهُمْ for them لَهُمْ Zakat
هُمْ nor وَلَا on them عَلَيْهِمْ fear خَوْفٌ (and) (there is) no وَلَا Lord
shall grieve ﴿٢٧٧﴾ يَحْزَنُونَ they

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. **277.** Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ
وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ
إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

وَذَرُواْ Allah ٱللَّهَ fear ٱتَّقُواْ believe ءَامَنُواْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
if إِن interest ٱلرِّبَوٰٓاْ of مِنَ remained بَقِيَ what مَا and give up
you تَفْعَلُواْ do not لَّمْ but if فَإِن believers ﴿٢٧٨﴾ مُّؤْمِنِينَ you (are) كُنتُم
from مِّنَ of war بِحَرْبٍ then be (permitted) warned فَأْذَنُواْ do (it)
you repent تُبْتُمْ and if وَإِن and his Messenger وَرَسُولِهِۦ Allah ٱللَّهِ
(are) your capital رُءُوسُ أَمْوَٰلِكُمْ for you (you shall have) فَلَكُمْ
you ﴿٢٧٩﴾ تُظْلَمُونَ and not وَلَا you do wrong تَظْلِمُونَ not لَا sums
in ذُو عُسْرَةٍ (debtor) is كَانَ and if وَإِن will be wronged
(his) مَيْسَرَةٍ until إِلَىٰ then delay فَنَظِرَةٌ difficulty
you remit it by way of Charity تَصَدَّقُواْ and that وَأَن ease
you did كُنتُمْ if إِن for you لَّكُمْ (is) better خَيْرٌ
you shall تُرْجَعُونَ the Day يَوْمًا and fear وَٱتَّقُواْ know ﴿٢٨٠﴾ تَعْلَمُونَ
تُوَفَّىٰ then ثُمَّ Allah ٱللَّهِ to إِلَى wherein فِيهِ be brought back
it كَسَبَتْ what مَّا person/soul نَفْسٍ every كُلُّ shall be paid
shall be wronged ﴿٢٨١﴾ يُظْلَمُونَ not لَا and they وَهُمْ earned

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. **279.** And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). **280.** And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. **281.** And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا
يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ
شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟
شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا
فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ
ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ
فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾

you تَدَايَنتُم when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
a period أَجَلٍ for إِلَىٰٓ a debt بِدَيْنٍ contract from one another
let write it down وَلْيَكْتُب so write it down فَٱكْتُبُوهُ fixed مُّسَمًّى
and وَلَا in justice بِٱلْعَدْلِ a scribe كَاتِبٌۢ between you بَّيْنَكُمْ
write it down يَكْتُبَ to أَن a scribe كَاتِبٌ refuse يَأْبَ (should) not
so let him write فَلْيَكْتُبْ Allah ٱللَّهُ has taught him عَلَّمَهُ as كَمَا
(is) ٱلْحَقُّ on whom (is) عَلَيْهِ the one ٱلَّذِى and let dictate وَلْيُمْلِلِ
وَلَا his Lord رَبَّهُۥ Allah ٱللَّهَ and let him fear وَلْيَتَّقِ the liability
but if فَإِن any thing شَيْـًٔا (out) of it مِنْهُ diminish يَبْخَسْ and not
(of) low سَفِيهًا the liability ٱلْحَقُّ on whom عَلَيْهِ one ٱلَّذِى is كَانَ
أَن capable يَسْتَطِيعُ not لَا or أَوْ weak ضَعِيفًا or أَوْ understanding
his guardian وَلِيُّهُۥ then let dictate فَلْيُمْلِلْ he هُوَ dictates يُمِلَّ that
two شَهِيدَيْنِ and call for evidence وَٱسْتَشْهِدُوا۟ in justice بِٱلْعَدْلِ
be يَكُونَا not لَّمْ and if فَإِن your men رِّجَالِكُمْ of مِن witnesses
and two وَٱمْرَأَتَانِ then a man فَرَجُلٌ two men رَجُلَيْنِ available
ٱلشُّهَدَآءِ of (as) مِنَ you agree تَرْضَوْنَ of those مِمَّن women
one of (two women) إِحْدَىٰهُمَا errs تَضِلَّ (so) that (if) أَن witnesses
other ٱلْأُخْرَىٰ one of (them) (two women) إِحْدَىٰهُمَا reminds فَتُذَكِّرَ
مَا when إِذَا the witnesses ٱلشُّهَدَآءُ refuse يَأْبَ and (should) not وَلَا
that أَن become weary تَسْـَٔمُوٓا۟ and (do) not وَلَا they are called دُعُوا۟

for إِلَىٰٓ large كَبِيرًا or أَوْ small صَغِيرًا you write it down تَكْتُبُوهُ
(in عِندَ more just (fairest) أَقْسَطُ that (is) ذَٰلِكُمْ its period أَجَلِهِۦ
for لِلشَّهَٰدَةِ and more reliable وَأَقْوَمُ Allah ٱللَّهِ the sight of) with
you have تَرْتَابُوٓا۟ that do not أَلَّا and nearer (to) وَأَدْنَىٰٓ evidence
حَاضِرَةً a trade تِجَٰرَةً it be تَكُونَ that أَن except إِلَّآ doubts
فَلَيْسَ among yourselves بَيْنَكُمْ you carry it out تُدِيرُونَهَا present
تَكْتُبُوهَا that do not أَلَّا sin جُنَاحٌ on you عَلَيْكُمْ then (there is) not
تَبَايَعْتُمْ when إِذَا but take witnesses وَأَشْهِدُوٓا۟ you write it down
كَاتِبٌ let suffer harm يُضَآرَّ neither وَلَا you trade with one another
فَإِنَّهُۥ you do it تَفْعَلُوا۟ and if وَإِن witness شَهِيدٌ nor وَلَا scribe
so fear وَٱتَّقُوا۟ on your part بِكُمْ wickedness فُسُوقٌۢ then it is
and Allah وَٱللَّهُ Allah ٱللَّهُ and teaches you وَيُعَلِّمُكُمُ Allah ٱللَّهَ
(is) All-Knower عَلِيمٌ ﴿٢٨٢﴾ thing شَىْءٍ of every بِكُلِّ

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِى

ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ
مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

and did not وَلَمْ a journey سَفَرٍ on عَلَىٰ you are كُنتُمْ and if ۞وَإِن
in hand مَّقْبُوضَةٌ then a pledge فَرِهَٰنٌ a scribe كَاتِبًا you find تَجِدُوا۟
then فَلْيُؤَدِّ another بَعْضًا any of you بَعْضُكُم trusted أَمِنَ but if فَإِنْ
and وَلْيَتَّقِ his trust أَمَٰنَتَهُۥ is trusted ٱؤْتُمِنَ one who ٱلَّذِى let fulfil
you تَكْتُمُوا۟ and (do) not وَلَا his Lord رَبَّهُۥ Allah ٱللَّهَ let him fear
conceals it يَكْتُمْهَا and who وَمَن the evidence ٱلشَّهَٰدَةَ conceal
بِمَا and Allah وَٱللَّهُ (his) heart قَلْبُهُۥ (is) sinful ءَاثِمٌ surely he فَإِنَّهُۥٓ
for Allah لِّلَّهِ (is) All-knower ﴿٢٨٣﴾ عَلِيمٌ you do تَعْمَلُونَ of what
فِى and what (is) وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى what مَا (is)
(is) فِىٓ what مَا you declare تُبْدُوا۟ and if وَإِن the earth ٱلْأَرْضِ in
will يُحَاسِبْكُم you conceal it تُخْفُوهُ or أَوْ your own selves أَنفُسِكُمْ in
and will forgive فَيَغْفِرُ Allah ٱللَّهُ for it بِهِ call you to account
whom مَن and will punish وَيُعَذِّبُ He wills يَشَآءُ (to) whom لِمَن
thing شَىْءٍ every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ He wills يَشَآءُ
(is) All-Powerful ﴿٢٨٤﴾ قَدِيرٌ

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allâh is All-Knower of what you do. **284.** To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

was sent أُنزِلَ in what بِمَآ the Messenger ٱلرَّسُولُ believed ءَامَنَ
and the وَٱلْمُؤْمِنُونَ his Lord رَّبِّهِۦ from مِن to him إِلَيْهِ down
and His وَمَلَٰٓئِكَتِهِۦ in Allah بِٱللَّهِ believed ءَامَنَ all كُلٌّ believers
(do) لَا and His Messengers وَرُسُلِهِۦ and His Books وَكُتُبِهِۦ angels

any one أَحَدٍ between بَيْنَ we make distinction نُفَرِّقُ not
we سَمِعْنَا and they said وَقَالُوا His Messengers رُّسُلِهِۦ of مِّن
(we seek) Your forgiveness غُفْرَانَكَ and we obeyed وَأَطَعْنَا heard
the return ٱلْمَصِيرُ ﴿٢٨٥﴾ and to You (is) وَإِلَيْكَ our Lord رَبَّنَا

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ
عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿٢٨٦﴾

but إِلَّا any soul نَفْسًا Allah ٱللَّهُ burden يُكَلِّفُ (does) not لَا
it earned (good) كَسَبَتْ what مَا for it لَهَا to its capacity وُسْعَهَا
our Lord رَبَّنَا it earned (evil) ٱكْتَسَبَتْ what مَا and against it وَعَلَيْهَا
we نَّسِينَآ if إِن take us to task punish us تُؤَاخِذْنَآ do not لَا
وَلَا our Lord رَبَّنَا we committed mistakes أَخْطَأْنَا or أَوْ forgot
like that كَمَا • a burden إِصْرًا on us عَلَيْنَآ lay تَحْمِلْ and do not
مِن those who (were) ٱلَّذِينَ on عَلَى You laid حَمَلْتَهُۥ which (as)
lay on us تُحَمِّلْنَا and(do) not وَلَا our Lord رَبَّنَا before us قَبْلِنَا
we have لَنَا power طَاقَةَ (do) not لَا (of) which مَا (burdens)
and forgive وَٱغْفِرْ from us عَنَّا and pardon وَٱعْفُ for that بِهِۦ
You (are) أَنتَ and have mercy on us وَٱرْحَمْنَآ for us لَنَا
ٱلْقَوْمِ over عَلَى so grant us victory فَٱنصُرْنَا our Protector مَوْلَىٰنَا
the disbelieving ٱلْكَـٰفِرِينَ ﴿٢٨٦﴾ people

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

سُورَةُ آلِ عِمْرَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا
يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾

إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ Alif-Lam-Mim الٓمٓ ﴿١﴾
the Sustainer (and the ٱلْقَيُّومُ ﴿٢﴾ the Ever-Living ٱلْحَىُّ He هُوَ but
بِٱلْحَقِّ the Book ٱلْكِتَٰبَ to you عَلَيْكَ He sent down نَزَّلَ Protector)
before it بَيْنَ يَدَيْهِ what is لِّمَا confirming مُصَدِّقًا with truth
the ٱلتَّوْرَىٰةَ and He sent down وَأَنزَلَ
as هُدًى before (this) مِن قَبْلُ and the Gospel وَٱلْإِنجِيلَ ﴿٣﴾ Torah
the ٱلْفُرْقَانَ and He sent down وَأَنزَلَ for mankind لِّلنَّاسِ a guidance
disbelieved كَفَرُوا۟ those who ٱلَّذِينَ indeed إِنَّ Criterion (the Quran)
عَذَابٌ for them لَهُمْ (of) Allah ٱللَّهِ in the Verses بِـَٔايَٰتِ
ذُو (is) All-Mighty عَزِيزٌ and Allah وَٱللَّهُ (is) severe شَدِيدٌ torment
يَخْفَىٰ not لَا Allah ٱللَّهَ indeed إِنَّ All-Able of retribution ٱنتِقَامٍ ﴿٤﴾
وَلَا the earth ٱلْأَرْضِ in فِى anything شَىْءٌ from Him عَلَيْهِ is hidden
the heaven ٱلسَّمَآءِ ﴿٥﴾ in فِى and not

Sûrat Âl-'Imrân

(The Family of Imran) III

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). **3.** It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came

before it. And He sent down the Taurât (Torah) and the Injîl (Gospel), **4.** Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution. **5.** Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

the ٱلْأَرْحَامِ in فِى shapes you يُصَوِّرُكُمْ Who ٱلَّذِى He it is هُوَ
but إِلَّا god إِلَٰهَ (there is) no لَآ He wills يَشَآءُ how كَيْفَ wombs
(it is) هُوَ the All-Wise ٱلْحَكِيمُ ﴿٦﴾ the All-Mighty ٱلْعَزِيزُ Him هُوَ
of مِنْهُ the Book ٱلْكِتَٰبَ to you عَلَيْكَ sent down أَنزَلَ Who ٱلَّذِىٓ He
أُمُّ which (are) هُنَّ absolutely clear مُّحْكَمَٰتٌ are Verses ءَايَٰتٌ it
(are) مُتَشَٰبِهَٰتٌ and others وَأُخَرُ (of) the Book ٱلْكِتَٰبِ basis
(is) زَيْغٌ whose hearts قُلُوبِهِمْ in فِى those ٱلَّذِينَ but فَأَمَّا not clear
of مِنْهُ is unclear تَشَٰبَهَ what مَا they follow فَيَتَّبِعُونَ perversity
its (real) تَأْوِيلِهِۦ and seeking وَٱبْتِغَآءَ mischief ٱلْفِتْنَةِ seeking ٱبْتِغَآءَ it
its (real) meaning تَأْوِيلَهُۥٓ know يَعْلَمُ and does not وَمَا meaning
and (those) who are firmly rooted وَٱلرَّٰسِخُونَ Allah ٱللَّهُ except إِلَّا
in it بِهِۦ we believe ءَامَنَّا they say يَقُولُونَ knowledge ٱلْعِلْمِ in فِى
إِلَّآ heed يَذَّكَّرُ but do not وَمَا our Lord رَبِّنَا from مِّنْ عِندِ all كُلٌّ
(of) understanding ٱلْأَلْبَٰبِ ﴿٧﴾ men أُو۟لُوا۟ except

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. **7.** It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and

trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ
فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾

إِذْ after بَعْدَ our hearts قُلُوبَنَا deviate تُزِغْ do not لَا our Lord رَبَّنَا
مِن (to) us لَنَا and grant وَهَبْ You have guided us هَدَيْتَنَا (when)
You أَنتَ indeed You إِنَّكَ mercy رَحْمَةً Your (self) لَّدُنكَ from
You surely إِنَّكَ our Lord رَبَّنَآ the Bestower ٱلْوَهَّابُ ﴿٨﴾ (Alone are)
(there is) لَّا on a Day لِيَوْمٍ mankind ٱلنَّاسِ (will) gather جَامِعُ
يُخْلِفُ (does) not لَا Allah ٱللَّهَ verily إِنَّ in it فِيهِ doubt رَيْبَ no
كَفَرُوا۟ those who ٱلَّذِينَ indeed إِنَّ (His) promise ٱلْمِيعَادَ ﴿٩﴾ break
their أَمْوَٰلُهُمْ them عَنْهُمْ avail تُغْنِىَ will never لَن disbelieved
Allah ٱللَّهِ from مِّنَ their offspring أَوْلَٰدُهُم and not وَلَآ wealth
ٱلنَّارِ ﴿١٠﴾ (are) fuel وَقُودُ they هُمْ and those وَأُو۟لَٰٓئِكَ anything شَيْـًٔا
(of) the Fire

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise."
10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ
كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ
تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ
فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾

وَٱلَّذِينَ (of) Pharaoh فِرْعَوْنَ (of) people ءَالِ like behaviour كَدَأْبِ
Our بِـَٔايَٰتِنَا they belied كَذَّبُوا۟ before them مِن قَبْلِهِمْ and those
for بِذُنُوبِهِمْ Allah ٱللَّهُ so seized them فَأَخَذَهُمُ Verses (revelation)
(in) ﴿١١﴾ ٱلْعِقَابِ (is) Severe شَدِيدُ and Allah وَٱللَّهُ their sins
disbelieved كَفَرُوا۟ to those who لِّلَّذِينَ say قُل punishment
to إِلَىٰ and gathered وَتُحْشَرُونَ you shall be overpowered سَتُغْلَبُونَ
قَدْ resting place ﴿١٢﴾ ٱلْمِهَادُ and (that is) an evil وَبِئْسَ Hell جَهَنَّمَ
two فِئَتَيْنِ in فِى a sign ءَايَةٌ for you لَكُمْ was كَانَ indeed
(was) تُقَٰتِلُ one group فِئَةٌ which met (in combat) ٱلْتَقَتَا groups
and the other وَأُخْرَىٰ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى fighting
they were seeing them يَرَوْنَهُم disbelievers كَافِرَةٌ (was of)
and وَٱللَّهُ with their own eyes رَأْىَ ٱلْعَيْنِ twice of them مِّثْلَيْهِمْ
He يَشَآءُ whom مَن with His Victory بِنَصْرِهِۦ supports يُؤَيِّدُ Allah
for لِّأُو۟لِى (is) a lesson لَعِبْرَةً that ذَٰلِكَ in فِى surely إِنَّ wills
(understanding) eyes (to see) ﴿١٣﴾ ٱلْأَبْصَٰرِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. **12.** Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." **13.** There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

(of) things ٱلشَّهَوَٰتِ love حُبُّ for people لِلنَّاسِ is beautified زُيِّنَ
وَٱلْقَنَٰطِيرِ and children وَٱلْبَنِينَ women ٱلنِّسَآءِ from مِنَ they covet
and وَٱلْفِضَّةِ gold ٱلذَّهَبِ of مِنَ stored up ٱلْمُقَنطَرَةِ and heaps
and cattle وَٱلْأَنْعَٰمِ branded ٱلْمُسَوَّمَةِ and horses وَٱلْخَيْلِ silver
ٱلْحَيَوٰةِ possessions مَتَٰعُ (that) those are ذَٰلِكَ and land وَٱلْحَرْثِ
(is) حُسْنُ with Him عِندَهُۥ but Allah وَٱللَّهُ the world ٱلدُّنْيَا (of) life
shall I inform أَؤُنَبِّئُكُم say قُلْ ۞ abode to return ٱلْمَـَٔابِ (١٤) excellent
ٱتَّقَوْا for those who لِلَّذِينَ that ذَٰلِكُمْ than مِّن of better بِخَيْرٍ you
مِن flow تَجْرِى (are) Gardens جَنَّٰتٌ their Lord رَبِّهِمْ with عِندَ fear
they will abide forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ beneath which تَحْتِهَا
and وَرِضْوَٰنٌ pure مُّطَهَّرَةٌ and spouses وَأَزْوَٰجٌ therein فِيهَا
(is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ Allah ٱللَّهِ of مِّنَ Pleasure
of (His) slaves بِٱلْعِبَادِ (١٥)

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. **15.** Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ (١٦) ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ (١٧) شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ (١٨)

we have indeed إِنَّنَآ our Lord رَبَّنَآ say يَقُولُونَ those who ٱلَّذِينَ
وَقِنَا our sins ذُنُوبَنَا (for) us لَنَا so forgive فَٱغْفِرْ believed ءَامَنَّا
ٱلصَّٰبِرِينَ (of) Fire ٱلنَّارِ (١٦) (from) punishment عَذَابَ and save us
and the وَٱلْقَٰنِتِينَ and the truthful وَٱلصَّٰدِقِينَ the patient
and (those) who spend (in Way of Allah) وَٱلْمُنفِقِينَ obedient
early بِٱلْأَسْحَارِ (١٧) and who pray for forgiveness وَٱلْمُسْتَغْفِرِينَ

(there is) no لَآ that أَنَّهُۥ Allah ٱللَّهُ bears witness شَهِدَ morning
and men وَأُو۟لُوا۟ and the angels وَٱلْمَلَٰٓئِكَةُ He هُوَ but إِلَّا god إِلَٰهَ
لَآ on justice بِٱلْقِسْطِ standing firm قَآئِمًۢا (of) knowledge ٱلْعِلْمِ
the All-Mighty ٱلْعَزِيزُ He هُوَ but إِلَّا god إِلَٰهَ (that there is) no
the All-Wise ٱلْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." **17.** (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. **18.** Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾

(is) ٱلْإِسْلَٰمُ Allah ٱللَّهِ with عِندَ the religion ٱلدِّينَ truly إِنَّ
were أُوتُوا۟ those who ٱلَّذِينَ differ ٱخْتَلَفَ and did not وَمَا Islam
جَآءَهُمُ what مَا after مِنۢ بَعْدِ except إِلَّا the Scripture ٱلْكِتَٰبَ given
through بَغْيًۢا the knowledge ٱلْعِلْمُ had come to them
يَكْفُرْ and who وَمَن among themselves بَيْنَهُمْ transgression
ٱللَّهَ then verily فَإِنَّ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ disbelieves
حَآجُّوكَ and if فَإِنْ (in) reckoning ٱلْحِسَابِ ﴿١٩﴾ (is) Swift سَرِيعُ Allah
my وَجْهِىَ I have submitted أَسْلَمْتُ say فَقُلْ they argued with you
and say وَقُل followed me ٱتَّبَعَنِ and who وَمَنِ to Allah لِلَّهِ face
وَٱلْأُمِّيِّۦنَ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ to those who لِّلَّذِينَ
أَسْلَمُوا۟ so if فَإِنْ did you submit yourselves? ءَأَسْلَمْتُمْ and illiterates

they are rightly guided اهْتَدَوا then indeed فَقَدِ they submit upon you عَلَيْكَ then only فَإِنَّمَا they turn away تَوَلَّوْا but if وَإِن of بِالْعِبَادِ ﴿٢٠﴾ (is) All-Seer بَصِيرٌ and Allah وَاللَّهُ to convey الْبَلَاغُ (is) (His) slaves

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. **20.** So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٢٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾

اللَّهِ in Verses بِآيَاتِ disbelieve يَكْفُرُونَ those who الَّذِينَ verily إِنَّ without بِغَيْرِ the Prophets النَّبِيِّينَ and slay وَيَقْتُلُونَ (of) Allah command يَأْمُرُونَ those who الَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ give them فَبَشِّرْهُم the people النَّاسِ of مِنَ (with) justice بِالْقِسْطِ ﴿٢١﴾ أَلِيمٍ of torment بِعَذَابٍ tidings (assurance to) أَعْمَالُهُمْ went to waste حَبِطَتْ whose الَّذِينَ those أُولَٰئِكَ a painful and (in) the وَالْآخِرَةِ (this) world الدُّنْيَا in فِي their works مِّن for them (they will have) لَهُم and not وَمَا Hereafter those الَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ helpers نَّاصِرِينَ ﴿٢٢﴾ the الْكِتَابِ of مِّنَ a portion نَصِيبًا have been given أُوتُوا who (of) اللَّهِ the Book كِتَابِ to إِلَىٰ they are invited يُدْعَوْنَ Scripture

turns يَتَوَلَّىٰ then ثُمَّ between them بَيْنَهُمْ to judge لِيَحْكُمَ Allah
(are) مُّعْرِضُونَ ﴿٢٣﴾ and they وَهُم (from) them مِّنْهُمْ a party فَرِيقٌ away
averse

21. Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment. **22.** They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. **23.** Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تَمَسَّنَا shall not لَن say قَالُوا because they بِأَنَّهُمْ this (is) ذَٰلِكَ
وَغَرَّهُمْ numbered مَّعْدُودَاتٍ days أَيَّامًا but إِلَّا the Fire النَّارُ touch us
they كَانُوا what مَّا their religion دِينِهِم in فِي and deceived them
We جَمَعْنَاهُمْ when إِذَا then how فَكَيْفَ invent يَفْتَرُونَ ﴿٢٤﴾ used to
فِيهِ doubt رَيْبَ (there is) no لَّا on a Day لِيَوْمٍ shall gather them
نَفْسٍ every كُلُّ and would be paid وَوُفِّيَتْ in it (about which)
not لَا and they وَهُمْ it has earned كَسَبَتْ what مَّا person
Lord مَالِكَ O Allah! اللَّهُمَّ say قُلِ would be wronged يُظْلَمُونَ ﴿٢٥﴾
مَن the dominion الْمُلْكَ You give تُؤْتِي (of) the dominion الْمُلْكِ
the الْمُلْكَ and take away وَتَنزِعُ You will تَشَاءُ (to) whom
مَن and You exalt وَتُعِزُّ You will تَشَاءُ from whom مِمَّن dominion
تَشَاءُ whom مَن and You humiliate وَتُذِلُّ You will تَشَاءُ whom
verily You إِنَّكَ the good الْخَيْرُ in Your Hand (is) بِيَدِكَ You will
(are) All-Powerful قَدِيرٌ ﴿٢٦﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. **25.** How (will it be) when We gather them together on the Day about which

there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. **26.** Say (O Muhammad ﷺ): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾

and You وَتُولِجُ the day ٱلنَّهَارِ into فِى the night ٱلَّيْلَ You enter تُولِجُ
and You bring وَتُخْرِجُ the night ٱلَّيْلِ into فِى the day ٱلنَّهَارَ enter
and You وَتُخْرِجُ the dead ٱلْمَيِّتِ out of مِنَ the living ٱلْحَىَّ out
You وَتَرْزُقُ the living ٱلْحَىِّ out of مِنَ the dead ٱلْمَيِّتَ bring out
without بِغَيْرِ You will تَشَآءُ (to) whom مَن give sustenance
the ٱلْمُؤْمِنُونَ let take يَتَّخِذِ not لَّا measure (account) ﴿٢٧﴾ حِسَابٍ
مِن دُونِ (for their) allies أَوْلِيَآءَ the disbelievers ٱلْكَٰفِرِينَ believers
does يَفْعَلْ and whoever وَمَن the believers ٱلْمُؤْمِنِينَ instead of
anything شَىْءٍ in فِى Allah ٱللَّهِ from مِنَ è he is not فَلَيْسَ that ذَٰلِكَ
for تُقَىٰةً (of) them مِنْهُمْ you fear تَتَّقُوا۟ that أَن except إِلَّآ
(of) Himself نَفْسَهُۥ Allah ٱللَّهُ and warns you وَيُحَذِّرُكُمُ protection
(is) the return ﴿٢٨﴾ ٱلْمَصِيرُ Allah ٱللَّهِ and to وَإِلَى

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). **28.** Let not the believers take the disbelievers as *Auliyâ* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment), and to Allâh is the final return.

قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

(is) in فِي what مَا you conceal تُخْفُوا whether إِن say قُلْ
اللَّهُ knows it يَعْلَمْهُ you reveal it تُبْدُوهُ or أَوْ your breasts صُدُورِكُمْ
the heavens السَّمَاوَاتِ (is) in فِي what مَا and He knows وَيَعْلَمُ Allah
over عَلَىٰ and Allah وَاللَّهُ the earth الْأَرْضِ (is) in فِي and what وَمَا
on the Day يَوْمَ (is) All-Powerful قَدِيرٌ ﴿٢٩﴾ thing شَيْءٍ every كُلِّ
it has عَمِلَتْ what مَّا soul نَفْسٍ every كُلُّ shall find تَجِدُ (when)
it عَمِلَتْ and what وَمَا confronted مُّحْضَرًا good خَيْرٍ of مِنْ done
if (that there were) لَوْ it will wish تَوَدُّ evil سُوءٍ of مِن has done
distance أَمَدًا and between that وَبَيْنَهُ between it بَيْنَهَا indeed أَنَّ
(of) نَفْسَهُ Allah اللَّهُ and warns you وَيُحَذِّرُكُمُ a great بَعِيدًا
to (His) بِالْعِبَادِ ﴿٣٠﴾ (is) very Kind رَءُوفٌ and Allah وَاللَّهُ Himself
slaves

29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things." **30.** On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ ۞ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

then follow فَاتَّبِعُونِي Allah اللَّهَ love تُحِبُّونَ you كُنتُمْ if إِن say قُلْ
لَكُمْ and forgive وَيَغْفِرْ Allah اللَّهُ would love you يُحْبِبْكُمُ me
(is) All-Forgiving غَفُورٌ and Allah وَاللَّهُ your sins ذُنُوبَكُمْ (for) you
وَالرَّسُولَ Allah اللَّهَ obey أَطِيعُوا say قُلْ Most Merciful رَّحِيمٌ ﴿٣١﴾

then فَإِنَّ they turn away تَوَلَّوْا and if فَإِن and the Messenger
the ٣٢ ٱلْكَٰفِرِينَ like يُحِبُّ (dose not) لَا Allah ٱللَّهَ indeed
وَنُوحًا Adam ءَادَمَ chose ٱصْطَفَىٰٓ Allah ٱللَّهَ truly إِنَّ disbelievers
and family وَءَالَ (of) Abraham إِبْرَٰهِيمَ and family وَءَالَ and Noah
بَعْضُهَا offspring ذُرِّيَّةً mankind ٣٣ ٱلْعَٰلَمِينَ above عَلَى (of) Imran عِمْرَٰنَ
(is) All-Hearing سَمِيعٌ and Allah وَٱللَّهُ (the) others بَعْضٍ from مِنۢ some
All-Knowing ٣٤ عَلِيمٌ

31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." **32.** Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers. **33.** Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the *'Âlamîn* (mankind and jinn) (of their times). **34.** Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٥ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ٣٦

my Lord رَبِّ (of) Imran عِمْرَٰنَ a woman ٱمْرَأَتُ said قَالَتِ when إِذْ
my بَطْنِى (is) in فِى what مَا to you لَكَ have vowed نَذَرْتُ I إِنِّى
إِنَّكَ from me مِنِّىٓ so accept فَتَقَبَّلْ to be dedicated مُحَرَّرًا womb
٣٥ ٱلْعَلِيمُ (are) All-Hearing ٱلسَّمِيعُ You أَنتَ indeed you
she قَالَتْ she delivered her وَضَعَتْهَا then when فَلَمَّا All-Knowing
وَٱللَّهُ a female أُنثَىٰ have delivered وَضَعْتُهَآ I إِنِّى my Lord رَبِّ said
she delivered وَضَعَتْ of what بِمَا knows better أَعْلَمُ and Allah
سَمَّيْتُهَا and I وَإِنِّى like the female كَٱلْأُنثَىٰ male ٱلذَّكَرُ and (is) not وَلَيْسَ
seek refuge for her أُعِيذُهَا and I وَإِنِّىٓ Mary مَرْيَمَ have named her
Satan ٱلشَّيْطَٰنِ from مِنَ and her offspring وَذُرِّيَّتَهَا with You بِكَ
the rejected ٣٦ ٱلرَّجِيمِ

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." **36.** Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ
يَـٰمَرْيَمُ أَنَّىٰ لَكِ هَـٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ
رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾

حَسَنٍ with acceptance بِقَبُولٍ her Lord رَبُّهَا so accepted her فَتَقَبَّلَهَا
وَكَفَّلَهَا goodly حَسَنًا growth نَبَاتًا and made her grow وَأَنۢبَتَهَا goodly
entered دَخَلَ whenever كُلَّمَا Zacharia زَكَرِيَّا and put her in the care of
(at her) praying place ٱلْمِحْرَابَ Zacharia زَكَرِيَّا (to see) her عَلَيْهَا
يَـٰمَرْيَمُ he said قَالَ food رِزْقًا her (provided)with عِندَهَا he found وَجَدَ
she said قَالَتْ this هَـٰذَا you get لَكِ from where أَنَّىٰ è O Mary!
يَرْزُقُ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ from مِنْ عِندِ this (is) هُوَ
without بِغَيْرِ He wills يَشَآءُ (to) whom مَن provides sustenance
رَبَّهُۥ Zacharia زَكَرِيَّا invoked دَعَا there هُنَالِكَ measure حِسَابٍ ﴿٣٧﴾
from مِن me لِى grant هَبْ my Lord رَبِّ he said قَالَ his Lord
سَمِيعُ indeed you إِنَّكَ good طَيِّبَةً offspring ذُرِّيَّةً Yourself لَّدُنكَ
(of) invocation ٱلدُّعَآءِ ﴿٣٨﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. **38.** At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا
يَشَآءُ ﴿٤٠﴾

قَآئِمٌ while he وَهُوَ the angels ٱلْمَلَٰٓئِكَةُ called out to him فَنَادَتْهُ
أَنَّ the prayer place ٱلْمِحْرَابِ in فِى praying يُصَلِّى (was) standing
مُصَدِّقًۢا of John بِيَحْيَىٰ gives you glad tidings يُبَشِّرُكَ Allah ٱللَّهَ that
and وَسَيِّدًا Allah ٱللَّهِ from مِّنَ (of) the Word بِكَلِمَةٍ confirming
from (among) مِّنَ and a Prophet وَنَبِيًّا and chaste وَحَصُورًا noble
يَكُونُ how أَنَّىٰ my Lord! رَبِّ he said قَالَ the righteous ﴿٣٩﴾ ٱلصَّٰلِحِينَ
has overtaken me بَلَغَنِىَ when وَقَدْ a son غُلَٰمٌ I have لِى is it
He قَالَ (is) barren عَاقِرٌ and my wife وَٱمْرَأَتِى the old age ٱلْكِبَرُ
He wills ﴿٤٠﴾ يَشَآءُ what مَا does يَفْعَلُ Allah ٱللَّهُ thus كَذَٰلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." **40.** He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ
وَٱلْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾
يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

قَالَ a sign ءَايَةً for me لِّىٓ make ٱجْعَل my Lord رَبِّ he said قَالَ
you shall speak تُكَلِّمَ that not أَلَّا your sign (is) ءَايَتُكَ He said
by رَمْزًا except إِلَّا days أَيَّامٍ (for) three ثَلَٰثَةَ (to) people ٱلنَّاسَ
وَسَبِّحْ much كَثِيرًا your Lord رَّبَّكَ and remember وَٱذْكُر gesture
and the ﴿٤١﴾ وَٱلْإِبْكَٰرِ in the evening بِٱلْعَشِىِّ and glorify (him)
يَٰمَرْيَمُ the angels ٱلْمَلَٰٓئِكَةُ said قَالَتِ and when وَإِذْ morning

and وَطَهَّرَكِ has chosen you ٱصْطَفَىٰكِ Allah ٱللَّهَ verily إِنَّ O Mary
women نِسَآءِ above عَلَىٰ and chosen you وَٱصْطَفَىٰكِ purified you
لِرَبِّكِ remain devout ٱقْنُتِى O Mary يَٰمَرْيَمُ (of) the world ٱلْعَٰلَمِينَ ﴿٤٢﴾
and bow وَٱرْكَعِى and prostrate (yourself) وَٱسْجُدِى to your Lord
those who bow down ٱلرَّٰكِعِينَ ﴿٤٣﴾ with مَعَ down

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." **42.** And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the *'Âlamîn* (mankind and jinn) (of her lifetime)." **43.** O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Râkî'ûn* (those who bow down)."

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾

نُوحِيهِ (of) unseen ٱلْغَيْبِ news أَنۢبَآءِ (is from مِنْ this ذَٰلِكَ
لَدَيْهِمْ were you كُنتَ as not وَمَا to you إِلَيْكَ We inspire (reveal)
أَقْلَٰمَهُمْ è their pens (as to) they threw يُلْقُونَ when إِذْ with them
and not وَمَا Mary مَرْيَمَ takes care (of) يَكْفُلُ which of them أَيُّهُمْ
they disputed يَخْتَصِمُونَ ﴿٤٤﴾ when إِذْ with them لَدَيْهِمْ you were كُنتَ
ٱللَّهَ verily إِنَّ O Mary! يَٰمَرْيَمُ the angels ٱلْمَلَٰٓئِكَةُ said قَالَتِ when إِذْ
from Him مِّنْهُ of a Word بِكَلِمَةٍ gives you glad tidings يُبَشِّرُكِ Allah
Mary مَرْيَمَ son of ٱبْنُ è Jesus عِيسَى (is) Messiah ٱلْمَسِيحُ his name ٱسْمُهُ
وَمِنَ and the Hereafter وَٱلْءَاخِرَةِ (this) world ٱلدُّنْيَا in فِى honoured وَجِيهًا
those who are near (to Allah) ٱلْمُقَرَّبِينَ ﴿٤٥﴾ and of

44. This is a part of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which

of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. **45.** (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ ﴿٤٨﴾

وَيُكَلِّمُ and He will speak (to) | النَّاسَ the people | فِي in | الْمَهْدِ the cradle | وَكَهْلًا and (in) maturity | وَمِنَ and (will be) of | الصَّالِحِينَ ﴿٤٦﴾ the righteous | قَالَتْ she said | رَبِّ my Lord | أَنَّىٰ how | يَكُونُ is it | لِي I have | وَلَدٌ a son | وَلَمْ when did not | يَمْسَسْنِي touch me | بَشَرٌ a man | قَالَ he said | كَذَٰلِكِ thus | اللَّهُ Allah | يَخْلُقُ creates | مَا whatever | يَشَاءُ He wills | إِذَا when | قَضَىٰ He decrees | أَمْرًا a thing | فَإِنَّمَا just | يَقُولُ He says | لَهُ to it | كُن be | فَيَكُونُ ﴿٤٧﴾ and it is | وَيُعَلِّمُهُ and He will teach him | الْكِتَابَ the Book | وَالْحِكْمَةَ and the Wisdom | وَالتَّوْرَاةَ and the Torah | وَالْإِنجِيلَ ﴿٤٨﴾ and the Gospel

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." **47.** She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. **48.** And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾

وَرَسُولًا and a Messenger | إِلَىٰ to | بَنِي Children | إِسْرَائِيلَ (of) Israel | أَنِّي that I | قَدْ جِئْتُكُم have come to you | بِآيَةٍ with a sign | مِّن from

for you لَكُم will make أَخْلُقُ that I أَنِّي your Lord رَّبِّكُمْ from مِّنَ
and will فَأَنفُخُ (of) a bird الطَّيْرِ like figure كَهَيْئَةِ clay الطِّينِ from
by Leave (of) بِإِذْنِ a bird طَيْرًا and it would become فَيَكُونُ into it فِيهِ breathe
the born الْأَكْمَهَ and I will heal وَأُبْرِئُ Allah اللَّهِ by Leave (of)
the الْمَوْتَىٰ and will bring life (to) وَأُحْيِي and leper وَالْأَبْرَصَ blind
and I will inform you وَأُنَبِّئُكُم Allah اللَّهِ by Leave (of) بِإِذْنِ dead
in فِي you store تَدَّخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what بِمَا
(is) a sign لَآيَةً this ذَٰلِكَ in فِي surely إِنَّ your houses بُيُوتِكُمْ
believers مُّؤْمِنِينَ (٤٩) you are كُنتُم if إِن for you لَّكُمْ

49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (٥٠) إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ (٥١) ۞ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (٥٢)

was before me بَيْنَ يَدَيَّ that which لِّمَا and confirming وَمُصَدِّقًا
to you لَكُم and to make lawful وَلِأُحِلَّ the Torah التَّوْرَاةِ of مِنَ
to you عَلَيْكُمْ was forbidden حُرِّمَ (of) what الَّذِي part بَعْضَ
your Lord رَّبِّكُمْ from مِّن with a sign بِآيَةٍ and I have come to you وَجِئْتُكُم
إِنَّ and obey Me وَأَطِيعُونِ (٥٠) Allah اللَّهَ so fear فَاتَّقُوا your Lord
فَاعْبُدُوهُ and your Lord وَرَبُّكُمْ (is) my Lord رَبِّي Allah اللَّهَ verily
فَلَمَّا ۞ (is) Straight مُّسْتَقِيمٌ (٥١) Path صِرَاطٌ this هَٰذَا so worship Him
الْكُفْرَ of their مِنْهُمُ Jesus عِيسَىٰ became conscious أَحَسَّ but when
إِلَى my helpers أَنصَارِي who (will be) مَنْ he said قَالَ disbelief
we (are) نَحْنُ the disciples الْحَوَارِيُّونَ said قَالَ Allah اللَّهِ to
وَاشْهَدْ in Allah بِاللَّهِ we believe آمَنَّا (of) Allah اللَّهِ helpers أَنصَارُ
Muslims مُسْلِمُونَ (٥٢) that we (are) بِأَنَّا and bear witness

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. **51.** Truly, Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. **52.** Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ
ٱلْمَٰكِرِينَ ﴿٥٤﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

You have sent أَنزَلْتَ in what بِمَآ we believe ءَامَنَّا our Lord رَبَّنَآ
so فَٱكْتُبْنَا the Messenger ٱلرَّسُولَ and we follow وَٱتَّبَعْنَا down
and وَمَكَرُوا۟ those who witness ٱلشَّٰهِدِينَ ﴿٥٣﴾ with مَعَ write us
خَيْرُ and Allah وَٱللَّهُ Allah ٱللَّهُ and schemed وَمَكَرَ they schemed
ٱللَّهُ said قَالَ when إِذْ (of) schemers ٱلْمَٰكِرِينَ ﴿٥٤﴾ (is the) Best
and raise وَرَافِعُكَ will take you مُتَوَفِّيكَ I إِنِّى O Jesus يَٰعِيسَىٰٓ Allah
ٱلَّذِينَ of مِنَ è and (will) purify you وَمُطَهِّرُكَ to Myself إِلَىَّ you
those who ٱلَّذِينَ and I will make وَجَاعِلُ disbelieve كَفَرُوا۟ those who
كَفَرُوٓا۟ those who ٱلَّذِينَ superior (to) فَوْقَ follow you ٱتَّبَعُوكَ
ثُمَّ (of) Resurrection ٱلْقِيَٰمَةِ (the) Day يَوْمِ till إِلَىٰ disbelieve
and I shall judge فَأَحْكُمُ you will return مَرْجِعُكُمْ to Me إِلَىَّ then
[in it] فِيهِ you used to كُنتُمْ in which فِيمَا between you بَيْنَكُمْ
differ تَخْتَلِفُونَ ﴿٥٥﴾

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh). **54.** And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام], and Allâh planned too. And Allâh is the Best of those who plot. **55.** And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allâh)

superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Îsâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَٰتِ وَٱلذِّكْرِ
ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

I shall punish فَأُعَذِّبُهُمْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ as to فَأَمَّا
(this) world ٱلدُّنْيَا in فِى severe شَدِيدًا torment عَذَابًا them (with)
for them (they لَهُم and not وَمَا and (in) the Hereafter وَٱلْـَٔاخِرَةِ
those ٱلَّذِينَ and as to وَأَمَّا helpers نَّٰصِرِينَ ﴿٥٦﴾ of مِّن will have)
righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ who
and وَٱللَّهُ their reward أُجُورَهُمْ He will grant them in full فَيُوَفِّيهِمْ
ذَٰلِكَ the wrong-doers ٱلظَّٰلِمِينَ ﴿٥٧﴾ love يُحِبُّ (does) not لَا Allah
وَٱلذِّكْرِ the Verses ٱلْـَٔايَٰتِ of مِنَ to you عَلَيْكَ We recite نَتْلُوهُ this
عِيسَىٰ similitude مَثَلَ indeed إِنَّ Wise ٱلْحَكِيمِ ﴿٥٨﴾ and the Reminder
(of) ءَادَمَ (is) like similitude كَمَثَلِ Allah ٱللَّهِ to عِندَ (of) Jesus
He قَالَ then ثُمَّ dust تُرَابٍ from مِن He created him خَلَقَهُۥ Adam
and he was فَيَكُونُ ﴿٥٩﴾ be كُن to him لَهُۥ said

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." **57.** And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). **58.** This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân). **59.** Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا
وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ إِنَّ هَٰذَا
لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

نَكُن so not فَلَا your Lord رَّبِّكَ from مِن (this is) the truth ٱلْحَقُّ
حَآجَّكَ and whoever فَمَنْ the doubters ٱلْمُمْتَرِينَ ﴿٦٠﴾ of مِّنَ you be
has come جَآءَكَ what مَا after مِنۢ بَعْدِ in it فِيهِ disputes with you
let us نَدْعُ come تَعَالَوْا say فَقُلْ knowledge ٱلْعِلْمِ of مِنَ to you
and our women وَنِسَآءَنَا and your sons وَأَبْنَآءَكُمْ our sons أَبْنَآءَنَا call
and وَأَنفُسَكُمْ and ourselves وَأَنفُسَنَا and your women وَنِسَآءَكُمْ
and we فَنَجْعَل we pray humbly نَبْتَهِلْ then ثُمَّ yourselves
the liars ٱلْكَـٰذِبِينَ ﴿٦١﴾ on عَلَى (of) Allah ٱللَّهِ curse لَّعْنَتَ invoke
and وَمَا (the) true ٱلْحَقُّ story ٱلْقَصَصُ is لَهُوَ this هَـٰذَا verily إِنَّ
ٱللَّهُ and indeed وَإِنَّ Allah ٱللَّهُ but إِلَّا god مِنْ إِلَـٰهٍ (there is) no
the ٱلْحَكِيمُ ﴿٦٢﴾ the All-Mighty ٱلْعَزِيزُ (is) He (Who is) لَهُوَ Allah
All-Wise

60. (This is) the truth from your Lord, so be not of those who doubt. **61.** Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad صلى الله عليه وسلم): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie." **62.** Verily, this is the true narrative [about the story of 'Îsâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

(is) عَلِيمٌۢ Allah ٱللَّهَ then surely فَإِنَّ they turn away تَوَلَّوْا and if فَإِن
O people يَـٰٓأَهْلَ say قُلْ of mischief-makers بِٱلْمُفْسِدِينَ ﴿٦٣﴾ All-Aware
سَوَآءٍۭ a word كَلِمَةٍ to إِلَىٰ come تَعَالَوْا (of) the Scripture ٱلْكِتَـٰبِ
that (do) أَلَّا and between you وَبَيْنَكُمْ between us بَيْنَنَا common
نُشْرِكَ and (do) not وَلَا Allah ٱللَّهَ but إِلَّا we worship نَعْبُدَ not
يَتَّخِذَ and not وَلَا anything شَيْـًٔا with him بِهِۦ we associate

besides مِّن دُونِ (as) lords أَرْبَابًا others بَعْضًا of us بَعْضُنَا shall take
then tell them فَقُولُوا they turn away تَوَلَّوْا and if فَإِن Allah ٱللَّهِ
Muslims مُسْلِمُونَ ﴿٦٤﴾ that we (are) بِأَنَّا bear witness ٱشْهَدُوا

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. **64.** Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

do تُحَآجُّونَ why لِمَ (of) the Scripture ٱلْكِتَٰبِ O people يَٰٓأَهْلَ
(were) أُنزِلَتِ while not وَمَآ Abraham إِبْرَٰهِيمَ about فِىٓ you dispute
مِنۢ but إِلَّا and the Gospel وَٱلْإِنجِيلُ the Torah ٱلتَّوْرَىٰةُ sent down
you هَٰٓأَنتُمْ you understand تَعْقِلُونَ ﴿٦٥﴾ do not أَفَلَا after him بَعْدِهِۦٓ
لَكُم about that فِيمَا have disputed حَٰجَجْتُمْ those who هَٰٓؤُلَآءِ are
you تُحَآجُّونَ why then فَلِمَ knowledge عِلْمٌ of which بِهِۦ you have
of which بِهِۦ you have لَكُم do not لَيْسَ about that فِيمَا dispute
do لَا and you وَأَنتُمْ knows يَعْلَمُ and Allah وَٱللَّهُ knowledge عِلْمٌ
يَهُودِيًّا Abraham إِبْرَٰهِيمُ was كَانَ neither مَا know تَعْلَمُونَ ﴿٦٦﴾ not
a حَنِيفًا was كَانَ but وَلَٰكِن a Christian نَصْرَانِيًّا (and) nor وَلَا a Jew
of مِنَ was he كَانَ and not وَمَا Muslim مُّسْلِمًا wholly devoted
the polytheists ٱلْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? **66.** Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. **67.** Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

(to claim بِإِبْرَٰهِيمَ (of) people ٱلنَّاسِ best أَوْلَى verily إِنَّ
who followed ٱتَّبَعُوهُ (are) those لَلَّذِينَ relationship) with Abraham
have ءَامَنُوا۟ and those who وَٱلَّذِينَ Prophet ٱلنَّبِىُّ and this وَهَٰذَا Him
(of) ٱلْمُؤْمِنِينَ ﴿٦٨﴾ (is) Guardian وَلِىُّ and Allah وَٱللَّهُ believed (in Him)
ٱلْكِتَٰبِ People أَهْلِ of مِّنْ a party طَّآئِفَةٌ wish وَدَّت the believers
and وَمَا they lead you astray يُضِلُّونَكُمْ could لَوْ (of) the Scripture
وَمَا themselves أَنفُسَهُمْ but إِلَّآ they shall lead astray يُضِلُّونَ not
(of) the ٱلْكِتَٰبِ O People يَٰٓأَهْلَ they perceive يَشْعُرُونَ ﴿٦٩﴾ and not
Signs بِـَٔايَٰتِ you reject/disbelieve in تَكْفُرُونَ why لِمَ Scripture
يَٰٓأَهْلَ bear witness تَشْهَدُونَ ﴿٧٠﴾ while you وَأَنتُمْ (of) Allah ٱللَّهِ
do you mix تَلْبِسُونَ why لِمَ (of) the Scripture ٱلْكِتَٰبِ O people
the truth ٱلْحَقَّ and conceal وَتَكْتُمُونَ with falsehood بِٱلْبَٰطِلِ truth ٱلْحَقَّ
know تَعْلَمُونَ ﴿٧١﴾ while you وَأَنتُمْ

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. **69.** A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. **70.** "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)." **71.** "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ

رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾

(of) the ٱلْكِتَٰبِ People أَهْلِ of مِّنْ a party طَّآئِفَةٌ and said وَقَالَت
on عَلَى was sent down أُنزِلَ in that بِٱلَّذِىٓ believe ءَامِنُوا Scripture
(of) the ٱلنَّهَارِ (in) early part وَجْهَ believe ءَامَنُوا those who ٱلَّذِينَ
so that they لَعَلَّهُمْ (at the) end of it ءَاخِرَهُۥ and reject (it) وَٱكْفُرُوٓا day
إِلَّا you believe تُؤْمِنُوٓا and (do) not وَلَا turn back ﴿٧٢﴾ يَرْجِعُونَ may
إِنَّ say قُلْ your religion دِينَكُمْ followed تَبِعَ the one who لِمَن but
ٱللَّهِ (is) guidance هُدَى the (true) guidance ٱلْهُدَىٰ indeed
مَآ like مِّثْلَ someone أَحَدٌ is given يُؤْتَىٰٓ (and) that أَن (of)Allah
they may argue with يُحَآجُّوكُمْ or أَوْ you have been given أُوتِيتُمْ what
the ٱلْفَضْلَ surely إِنَّ say قُلْ before your Lord عِندَ رَبِّكُمْ you
مَن He gives it يُؤْتِيهِ (of) Allah ٱللَّهِ (is) in the Hand بِيَدِ bounty
(is) All-Generous وَٰسِعٌ and Allah وَٱللَّهُ He wills يَشَآءُ (to) whom
All-Knowing ﴿٧٣﴾ عَلِيمٌ

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, **73.** And believe no one except the one who follows your religion." Say (O Muhammad صلى الله عليه وسلم): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

He wills يَشَآءُ whom مَن for His mercy بِرَحْمَتِهِۦ He selects يَخْتَصُّ
Great ﴿٧٤﴾ ٱلْعَظِيمِ (of) Bounty ٱلْفَضْلِ (is) Owner ذُو and Allah وَٱللَّهُ
مَنْ (of) the Scripture ٱلْكِتَٰبِ People أَهْلِ and of (among) ۞ وَمِنْ

with a heap of wealth بِقِنطَارٍ you entrust him تَأْمَنْهُ if إِن (is he) who
مَّنْ and of (among) them وَمِنْهُم to you إِلَيْكَ will pay it back يُؤَدِّهِۦٓ
with one Dinar بِدِينَارٍ you entrust him تَأْمَنْهُ if إِن there is who
إِلَّا to you إِلَيْكَ will pay it back يُؤَدِّهِۦٓ not لَّا (coin)
ذَٰلِكَ standing قَآئِمًا over him عَلَيْهِ you keep مَا دُمْتَ except/unless
on us عَلَيْنَا (there is) no لَيْسَ say قَالُوا۟ because they بِأَنَّهُمْ that (is)
way (of سَبِيلٌ the unlettered people ٱلْأُمِّيِّـۧنَ as to فِى
ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى but they tell وَيَقُولُونَ accountability)
know (it) يَعْلَمُونَ ﴿٧٥﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. **75.** Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا
خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

and وَٱتَّقَىٰ his covenant بِعَهْدِهِۦ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ
those who ﴿٧٦﴾ ٱلْمُتَّقِينَ loves يُحِبُّ Allah ٱللَّهَ indeed فَإِنَّ fears (Allah)
Covenant بِعَهْدِ sell يَشْتَرُونَ those who ٱلَّذِينَ verily إِنَّ fear Him
قَلِيلًا (gain) price ثَمَنًا and their oaths وَأَيْمَٰنِهِمْ (of) Allah ٱللَّهِ
in فِى for them لَهُمْ share خَلَٰقَ no لَا they (have) أُو۟لَٰٓئِكَ a small
ٱللَّهُ will speak to them يُكَلِّمُهُمُ neither وَلَا the Hereafter ٱلْءَاخِرَةِ
ٱلْقِيَٰمَةِ (on) the Day يَوْمَ at them إِلَيْهِمْ look يَنظُرُ nor وَلَا Allah
وَلَهُمْ will He purify them يُزَكِّيهِمْ nor وَلَا (of) Resurrection
painful ﴿٧٧﴾ أَلِيمٌ a torment عَذَابٌ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. **77.** Verily, those who purchase a small gain at the

cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

they twist يَلْوُۥنَ (is) a party لَفَرِيقًا of them مِنْهُمْ and verily وَإِنَّ
so لِتَحْسَبُوهُ in (reciting) the Book بِٱلْكِتَٰبِ their tongues أَلْسِنَتَهُم
هُوَ but not وَمَا the Book ٱلْكِتَٰبِ from مِنَ that you think it (is)
it هُوَ and they say وَيَقُولُونَ the Book ٱلْكِتَٰبِ (is) from مِنَ it
ٱللَّهِ (is) from مِنْ عِندِ it هُوَ but not وَمَا Allah ٱللَّهِ (is) from مِنْ عِندِ
a lie ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى and they speak وَيَقُولُونَ Allah
know (it) يَعْلَمُونَ ﴿٧٨﴾ while they وَهُمْ

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۦنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

gives يُؤْتِيَهُ that أَن for a human being لِبَشَرٍ it is كَانَ not مَا
وَٱلنُّبُوَّةَ and the Judgement وَٱلْحُكْمَ the Book ٱلْكِتَٰبَ Allah ٱللَّهُ him
to people لِلنَّاسِ He says يَقُولَ then ثُمَّ and the Prophethood
rather مِن دُونِ to me لِّى slaves (worshipers) عِبَادًا become كُونُوا۟
بِمَا men of God رَبَّٰنِيِّۦنَ become كُونُوا۟ but وَلَٰكِن Allah ٱللَّهِ than
the Book ٱلْكِتَٰبَ teaching تُعَلِّمُونَ you have been كُنتُمْ because
وَلَا studying (it) تَدْرُسُونَ ﴿٧٩﴾ you have been كُنتُمْ and because وَبِمَا
the ٱلْمَلَٰٓئِكَةَ you take تَتَّخِذُوا۟ that أَن He will command you يَأْمُرَكُمْ nor
will أَيَأْمُرُكُم (for your) Lords أَرْبَابًا and the Prophets وَٱلنَّبِيِّۦنَ angels

you أَنتُم when إِذْ after بَعْدَ to disbelief بِٱلْكُفْرِ He command you
Muslims مُّسْلِمُونَ ﴿٨٠﴾ (have become)

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." **80.** Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾

(of) the ٱلنَّبِيِّـۧنَ covenant مِيثَٰقَ Allah ٱللَّهُ took أَخَذَ and when وَإِذْ
Book كِتَٰبٍ of مِّن I gave you ءَاتَيْتُكُم whatever لَمَآ Prophets
a رَسُولٌ came to you جَآءَكُمْ then ثُمَّ and Wisdom وَحِكْمَةٍ
لَتُؤْمِنُنَّ (is) with you مَعَكُمْ what لِّمَا confirming مُّصَدِّقٌ Messenger
قَالَ and you must help him وَلَتَنصُرُنَّهُۥ in him بِهِۦ you must believe
عَلَىٰ and do you take وَأَخَذْتُمْ do you agree ءَأَقْرَرْتُمْ He (Allah) said
we agree أَقْرَرْنَا they said قَالُوٓا۟ My covenant إِصْرِى that ذَٰلِكُمْ on
مَعَكُم and I am وَأَنَا۠ then bear witness فَٱشْهَدُوا۟ (Allah) said قَالَ
then فَمَن the witnesses ٱلشَّٰهِدِينَ ﴿٨١﴾ of (among) مِّنَ with you
then فَأُو۟لَٰٓئِكَ this ذَٰلِكَ after بَعْدَ (will) turn away تَوَلَّىٰ whoever
(are) the transgressors ٱلْفَٰسِقُونَ ﴿٨٢﴾ [they] هُمُ they

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." **82.** Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾

they يَبْغُونَ (of) Allah ٱللَّهِ religion دِينِ do other (than) أَفَغَيْرَ
(are) in فِى all who مَن submitted أَسْلَمَ while to Him وَلَهُۥٓ seek
وَكَرْهًا willingly طَوْعًا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ
they will be ﴿٨٣﴾ يُرْجَعُونَ and to Him وَإِلَيْهِ or unwillingly
and what وَمَآ in Allah بِٱللَّهِ we believe ءَامَنَّا say قُلْ returned
was أُنزِلَ and what وَمَآ to us عَلَيْنَا (has been) sent down أُنزِلَ
وَإِسْحَٰقَ and Ishmael وَإِسْمَٰعِيلَ Abraham إِبْرَٰهِيمَ to عَلَىٰٓ sent down
وَمَآ and the tribes وَٱلْأَسْبَاطِ and Jacob وَيَعْقُوبَ and Isaac
and Jesus وَعِيسَىٰ Moses مُوسَىٰ was given (to) أُوتِىَ and what
(do) not لَا their Lord رَّبِّهِمْ from مِن and the Prophets وَٱلنَّبِيُّونَ
of مِّنْهُمْ (any) one أَحَدٍ between بَيْنَ we make distinction نُفَرِّقُ
surrender ﴿٨٤﴾ مُسْلِمُونَ to Him لَهُۥ and we وَنَحْنُ them

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. **84.** Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

as دِينًا Islam ٱلْإِسْلَٰمِ other than غَيْرَ seeks يَبْتَغِ and whoever وَمَن
and وَهُوَ of him مِنْهُ accepted يُقْبَلَ (it) will never be فَلَن religion

the ٱلْخَٰسِرِينَ ﴿٨٥﴾ of مِنَ the Hereafter ٱلْءَاخِرَةِ (will be) in فِى he
a people قَوْمًا Allah ٱللَّهُ shall guide يَهْدِى how كَيْفَ losers
and وَشَهِدُوٓا۟ their belief إِيمَٰنِهِمْ after بَعْدَ who disbelieved كَفَرُوا۟
and وَجَآءَهُمُ true حَقٌّ the Messenger ٱلرَّسُولَ that أَنَّ bore witness
لَا and Allah وَٱللَّهُ the clear proofs ٱلْبَيِّنَٰتُ had come to them
the ٱلظَّٰلِمِينَ ﴿٨٦﴾ (the) people ٱلْقَوْمَ guide يَهْدِى (does) not
أَنَّ recompense of them (is) جَزَآؤُهُمْ those أُو۟لَٰٓئِكَ wrong-doers
وَٱلْمَلَٰٓئِكَةِ (of) Allah ٱللَّهِ curse لَعْنَةَ on them (rests) عَلَيْهِمْ that
all أَجْمَعِينَ ﴿٨٧﴾ and (of) mankind وَٱلنَّاسِ and (of) angels

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. **86.** How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimûn* (polytheists and wrongdoers). **87.** They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

will be يُخَفَّفُ neither لَا in it فِيهَا they will abide forever خَٰلِدِينَ
they هُمْ nor وَلَا the torment ٱلْعَذَابُ from them عَنْهُمُ lightened
تَابُوا۟ those who ٱلَّذِينَ except إِلَّا would be reprieved يُنظَرُونَ ﴿٨٨﴾
for فَإِنَّ and make amends وَأَصْلَحُوا۟ that ذَٰلِكَ after مِنۢ بَعْدِ repent
Most Merciful رَّحِيمٌ ﴿٨٩﴾ (is) All-Forgiving غَفُورٌ Allah ٱللَّهَ indeed

إِيمَٰنِهِمْ after بَعْدَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ
will لَّن (in their) disbelief كُفْرًا grew ٱزْدَادُوا۟ then ثُمَّ their belief
and those وَأُو۟لَٰٓئِكَ their repentance تَوْبَتُهُمْ accepted تُقْبَلَ never be

كَفَرُوا those who ٱلَّذِينَ verily إِنَّ astray ٱلضَّآلُّونَ they (are) هُمُ
(are) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved
any أَحَدِهِم from مِنْ accepted يُقْبَلَ will not be فَلَن disbelievers
even if وَلَوِ (of) gold ذَهَبًا (of) earth ٱلْأَرْضِ fill مِّلْءُ one of them
for them لَهُمْ those are أُولَٰٓئِكَ by it بِهِۦٓ he offered as ransom ٱفْتَدَىٰ
لَهُم and (there will be) not وَمَا (is) a painful أَلِيمٌ torment عَذَابٌ
helpers نَّٰصِرِينَ any مِّن for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). **89.** Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. **90.** Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. **91.** Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾ ۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

you تُنفِقُوا۟ unless حَتَّىٰ piety ٱلْبِرَّ you attain تَنَالُوا۟ Never لَن
you تُنفِقُوا۟ and whatever وَمَا you love تُحِبُّونَ of what مِمَّا spend
about that بِهِۦ Allah ٱللَّهَ verily فَإِنَّ of a thing مِن شَىْءٍ spend
حِلًّا was كَانَ food ٱلطَّعَامِ all كُلُّ ۞ (is) All-Knowing ﴿٩٢﴾ عَلِيمٌ
what مَا except إِلَّا (of) Israel إِسْرَٰٓءِيلَ to Children لِّبَنِىٓ lawful
مِن itself نَفْسِهِۦ (on) for عَلَىٰ Israel إِسْرَٰٓءِيلُ made unlawful حَرَّمَ
say قُلْ the Torah ٱلتَّوْرَىٰةُ was revealed تُنَزَّلَ that أَن before قَبْلِ
you كُنتُمْ if إِن and recite it فَٱتْلُوهَآ the Torah بِٱلتَّوْرَىٰةِ bring فَأْتُوا۟
عَلَى invented ٱفْتَرَىٰ then whosoever فَمَنِ truthful ﴿٩٣﴾ صَٰدِقِينَ are
those فَأُو۟لَٰٓئِكَ that ذَٰلِكَ after مِنۢ بَعْدِ the lie ٱلْكَذِبَ Allah ٱللَّهِ against
(are) the wrong-doers ﴿٩٤﴾ ٱلظَّٰلِمُونَ they هُمُ

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allâh's reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well. **93.** All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." **94.** Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

مِلَّةَ so follow فَٱتَّبِعُوا۟ Allah ٱللَّهُ has spoken the truth صَدَقَ say قُلْ
كَانَ and not وَمَا upright حَنِيفًا (of) Abraham إِبْرَٰهِيمَ the creed
the first أَوَّلَ verily إِنَّ the polytheists ﴿٩٥﴾ ٱلْمُشْرِكِينَ of مِنَ he was
بِبَكَّةَ which is لَلَّذِى for mankind لِلنَّاسِ was set up وُضِعَ house بَيْتٍ

لِّلْعَالَمِينَ ﴿٩٦﴾ and a guidance وَهُدًى full of blessing مُبَارَكًا at Bakkah
مَّقَامُ manifest بَيِّنَاتٌ signs آيَاتٌ in it (are) فِيهِ for the worlds
enters دَخَلَهُ and whoever وَمَن (of) Abraham إِبْرَاهِيمَ (like) station
عَلَى and Allah has (a right) وَلِلَّهِ secure آمِنًا he becomes كَانَ it
(to) the الْبَيْتِ to perform pilgrimage حِجُّ the people النَّاسِ on
وَمَن a journey سَبِيلًا to it إِلَيْهِ is able اسْتَطَاعَ who مَنِ House
غَنِيٌّ Allah اللَّهَ then verily فَإِنَّ denies (the Hajj) كَفَرَ and who
the worlds الْعَالَمِينَ ﴿٩٧﴾ of عَنِ stands not in need

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." **96.** Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. **97.** In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn*.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

تَكْفُرُونَ why لِمَ (of) the Scripture الْكِتَابِ O People يَا أَهْلَ say قُلْ
شَهِيدٌ when Allah وَاللَّهُ (of) Allah اللَّهِ the Signs بِآيَاتِ do you reject
يَا أَهْلَ say قُلْ you do تَعْمَلُونَ ﴿٩٨﴾ what مَا to عَلَىٰ (is) Witness
عَن do you stop تَصُدُّونَ why لِمَ (of) the Book الْكِتَابِ O People
have believed آمَنَ those who مَنْ (of) Allah اللَّهِ Way سَبِيلِ from
when وَأَنتُمْ crooked عِوَجًا seeking (to make) it (the way) تَبْغُونَهَا
(is) بِغَافِلٍ Allah اللَّهُ and not وَمَا (are) witnesses شُهَدَاءُ you
who الَّذِينَ O you يَا أَيُّهَا you do تَعْمَلُونَ ﴿٩٩﴾ of what عَمَّا unware
الَّذِينَ of مِّنَ a party فَرِيقًا you obey تُطِيعُوا if إِن believed آمَنُوا

they would يَرُدُّوكُم the Scripture ٱلْكِتَٰبَ were given أُوتُوا those who
disbelievers كَٰفِرِينَ your belief إِيمَٰنِكُمْ after بَعْدَ render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" **99.** Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." **100.** O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

تُتْلَىٰ when you وَأَنتُمْ would you disbelieve تَكْفُرُونَ and how وَكَيْفَ
and وَفِيكُمْ (of) Allah ٱللَّهِ Verses ءَايَٰتُ to you عَلَيْكُمْ are recited
يَعْتَصِم and whoever وَمَن His Messenger رَسُولُهُۥ among you (is)
إِلَىٰ he is guided هُدِىَ then indeed فَقَدْ to Allah بِٱللَّهِ holds fast
ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا a Straight مُّسْتَقِيمٍ Way صِرَٰطٍ to
(that) He تُقَاتِهِۦ (as is His) right حَقَّ Allah ٱللَّهَ fear ٱتَّقُوا believed
وَأَنتُم except إِلَّا you die تَمُوتُنَّ and do not وَلَا should be feared
Muslims مُّسْلِمُونَ when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. **102.** O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

all جَمِيعًا (of) Allah ٱللَّهِ the Rope بِحَبْلِ and hold fast وَٱعْتَصِمُوا۟
and وَٱذْكُرُوا۟ you divided تَفَرَّقُوا۟ and be not وَلَا (together)
إِذْ on you عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَتَ remember
then he فَأَلَّفَ enemies أَعْدَآءً you were كُنتُمْ when
and you فَأَصْبَحْتُم your hearts قُلُوبِكُمْ between بَيْنَ made friendship
and you were وَكُنتُمْ brethren إِخْوَٰنًا by His Grace بِنِعْمَتِهِۦٓ became
and He فَأَنقَذَكُم of the Fire مِّنَ ٱلنَّارِ (of) pit حُفْرَةٍ brink شَفَا on عَلَىٰ
Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ from it مِّنْهَا saved you
may be تَهْتَدُونَ ﴿١٠٣﴾ so that you لَعَلَّكُمْ His Signs ءَايَٰتِهِۦ to you لَكُمْ
guided

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (*Ayât* verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾

a group of people أُمَّةٌ out of you مِّنكُمْ and there must be وَلْتَكُن
بِٱلْمَعْرُوفِ and command وَيَأْمُرُونَ the good ٱلْخَيْرِ to إِلَى who invite يَدْعُونَ
وَأُو۟لَٰٓئِكَ the wrong ٱلْمُنكَرِ (from) عَنِ and forbid وَيَنْهَوْنَ the right
the successful ٱلْمُفْلِحُونَ ﴿١٠٤﴾ they (who will be) هُمُ and those (are)
تَفَرَّقُوا۟ like those who كَٱلَّذِينَ you be تَكُونُوا۟ and (do) not وَلَا
had come جَآءَهُمُ that مَا after مِنۢ بَعْدِ and disputed وَٱخْتَلَفُوا۟ divided
عَذَابٌ for them لَهُمْ and those وَأُو۟لَٰٓئِكَ the clear signs ٱلْبَيِّنَٰتُ to them

تَبْيَضُّ on the Day (when) يَوْمَ (is) an awful ﴿١٠٥﴾ عَظِيمٌ torment
and would be وَتَسْوَدُّ (some) faces وُجُوهٌ would be brightened
ٱسْوَدَّتْ those ٱلَّذِينَ as for فَأَمَّا (some) faces وُجُوهٌ blackened
بَعْدَ did you disbelieve? أَكَفَرْتُم their faces وُجُوهُهُمْ blackened
بِمَا the torment ٱلْعَذَابَ then taste فَذُوقُوا۟ your faith إِيمَـٰنِكُمْ after
disbelieve ﴿١٠٦﴾ تَكْفُرُونَ you used to كُنتُمْ for [that]

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. **105.** And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. **106.** On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَـٰلِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَا ٱللَّهُ يُرِيدُ
ظُلْمًا لِّلْعَـٰلَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم
مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ ﴿١١٠﴾

their faces وُجُوهُهُمْ brightened ٱبْيَضَّتْ those ٱلَّذِينَ and as for وَأَمَّا
in it فِيهَا they هُمْ (of) Allah ٱللَّهِ Mercy رَحْمَةِ (are) in فَفِى
(of) ٱللَّهِ (are) Verses ءَايَـٰتُ these تِلْكَ will abide forever ﴿١٠٧﴾ خَـٰلِدُونَ
and وَمَا in truth بِٱلْحَقِّ to you عَلَيْكَ We recite them نَتْلُوهَا Allah
to the ﴿١٠٨﴾ لِّلْعَـٰلَمِينَ injustice ظُلْمًا desire يُرِيدُ Allah ٱللَّهُ (does) not
the ٱلسَّمَـٰوَٰتِ (is) in فِى what مَا and for Allah (is) وَلِلَّهِ worlds
ٱللَّهِ and to وَإِلَى the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens
best خَيْرَ you are كُنتُمْ the matters ﴿١٠٩﴾ ٱلْأُمُورُ go back تُرْجَعُ Allah
you command تَأْمُرُونَ for mankind لِلنَّاسِ raised أُخْرِجَتْ people أُمَّةٍ
the ٱلْمُنكَرِ from عَنِ and forbid وَتَنْهَوْنَ the good بِٱلْمَعْرُوفِ

and had وَلَوْ in Allah بِٱللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil)
it لَكَانَ (of) the Scripture ٱلْكِتَٰبِ People أَهْلُ believed ءَامَنَ
ٱلْمُؤْمِنُونَ (some) of them مِّنْهُمُ for them لَّهُم better خَيْرًا was
(are) ﴿١١٠﴾ ٱلْفَٰسِقُونَ but most of them وَأَكْثَرُهُمُ (are) believers
transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. **108.** These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the *'Âlamîn* (mankind, jinn and all that exists). **109.** And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. **110.** You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟
إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

a little أَذًى except إِلَّآ they harm you يَضُرُّوكُمْ Never لَن
they will turn to you يُوَلُّوكُمُ they fight you يُقَٰتِلُوكُمْ and if وَإِن hurt
they will be helped ﴿١١١﴾ يُنصَرُونَ not لَا then ثُمَّ the backs ٱلْأَدْبَارَ
wherever أَيْنَ disgrace ٱلذِّلَّةُ upon them عَلَيْهِمُ was stamped ضُرِبَتْ
from مِّنَ with a covenant بِحَبْلٍ except إِلَّا they are found مَا ثُقِفُوٓا۟
and they وَبَآءُو men ٱلنَّاسِ from مِّنَ and a covenant وَحَبْلٍ Allah ٱللَّهِ
and was وَضُرِبَتْ Allah ٱللَّهِ from مِّنَ wrath بِغَضَبٍ have incurred
that (is) ذَٰلِكَ the humiliation ٱلْمَسْكَنَةُ upon them عَلَيْهِمُ stamped
ٱللَّهِ Verses بِـَٔايَٰتِ reject يَكْفُرُونَ used to كَانُوا۟ because they بِأَنَّهُمْ

بِغَيْرِ the Prophets ٱلْأَنۢبِيَآءَ and they (used to) kill وَيَقْتُلُونَ (of) Allah they disobeyed عَصَوا because بِمَا that (is) ذَٰلِكَ right حَقٍّ without transgress يَعْتَدُونَ ﴿١١٢﴾ and used to وَّكَانُوا

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. **112.** Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

۞ لَيْسُوا سَوَآءً مِّنْ أَهْلِ ٱلْكِتَـٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَـٰٓئِكَ مِنَ ٱلصَّـٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

ٱلْكِتَـٰبِ People أَهْلِ of مِّنْ alike سَوَآءً they are not (all) ۞ لَيْسُوا they recite يَتْلُونَ upright قَآئِمَةٌ People أُمَّةٌ (of) the Scripture (of) the ٱلَّيْلِ (during) hours ءَانَآءَ (of) Allah ٱللَّهِ Verses ءَايَـٰتِ they believe يُؤْمِنُونَ prostrate يَسْجُدُونَ ﴿١١٣﴾ and they وَهُمْ night and they وَيَأْمُرُونَ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ ٱلْمُنكَرِ [from] عَنِ and forbid وَيَنْهَوْنَ the good بِٱلْمَعْرُوفِ command (doing) good ٱلْخَيْرَٰتِ in فِى and they hasten وَيُسَـٰرِعُونَ the wrong وَمَا the righteous ٱلصَّـٰلِحِينَ ﴿١١٤﴾ of مِنَ and they (are) وَأُو۟لَـٰٓئِكَ deeds will never فَلَن good خَيْرٍ of مِنْ they do يَفْعَلُوا and whatever knows عَلِيمٌۢ and Allah وَٱللَّهُ they be denied (its reward) يُكْفَرُوهُ the pious بِٱلْمُتَّقِينَ ﴿١١٥﴾ well

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. **114.** They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. **115.** And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* .

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا خَـٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَـٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَـٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

never (will) لَن disbelieved كَفَرُوا۟ those who ٱلَّذِينَ indeed إِنَّ
their أَوْلَـٰدُهُم nor وَلَآ their wealth أَمْوَٰلُهُمْ them عَنْهُمْ avail تُغْنِىَ
[and] they وَأُو۟لَـٰٓئِكَ anything شَيْـًٔا Allah ٱللَّهِ from مِّنَ offspring
in it (therein) فِيهَا they هُمْ of the Fire ٱلنَّارِ companions أَصْحَـٰبُ are
يُنفِقُونَ (of) what مَا example مَثَلُ they will abide forever خَـٰلِدُونَ ﴿١١٦﴾
كَمَثَلِ (of) the world ٱلدُّنْيَا life ٱلْحَيَوٰةِ this هَـٰذِهِ in فِى they spend
severe cold صِرٌّ in it فِيهَا (of) a wind رِيحٍ (is) like the example
who wronged ظَلَمُوٓا۟ (of) people قَوْمٍ harvest حَرْثَ it struck أَصَابَتْ
and (did) not وَمَا and destroyed it فَأَهْلَكَتْهُ themselves أَنفُسَهُمْ
themselves أَنفُسَهُمْ but وَلَـٰكِنْ Allah ٱللَّهُ wronged them ظَلَمَهُمُ
they did wrong يَظْلِمُونَ ﴿١١٧﴾

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. **117.** The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَـٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

you take تَتَّخِذُوا do not لَا believe ءَامَنُوا those who ٱلَّذِينَ O يَٰٓأَيُّهَا
no لَا out of you (your religion) دُونِكُمْ from مِّن as friends بِطَانَةً
they وَدُّوا corrupt خَبَالًا they spare effort to make you يَأْلُونَكُمْ
has بَدَتِ indeed قَدْ distresses you عَنِتُّمْ whatever مَا desire
(the أَفْوَٰهِهِمْ from مِنْ (their) hatred ٱلْبَغْضَآءُ become apparent
صُدُورُهُمْ conceal تُخْفِى and what وَمَا utterances) of their mouths
We have بَيَّنَّا verily قَدْ (is) (even) greater أَكْبَرُ their breasts
you did كُنتُمْ if إِن the Verses ٱلْءَايَٰتِ to you لَكُمُ made plain
understand تَعْقِلُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

هَٰٓأَنتُمْ أُوْلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

but وَلَا you love them تُحِبُّونَهُمْ those (that) أُوْلَآءِ lo! you are هَٰٓأَنتُمْ
بِٱلْكِتَٰبِ and you believe وَتُؤْمِنُونَ they love you يُحِبُّونَكُمْ (do) not
قَالُوٓا they meet you لَقُوكُمْ and when وَإِذَا all of it كُلِّهِۦ in the Scripture
عَضُّوا they go apart خَلَوْا but when وَإِذَا we believe ءَامَنَّا they say
ٱلْغَيْظِ in مِنَ (tips of their) fingers ٱلْأَنَامِلَ at you عَلَيْكُمُ they bite
ٱللَّهَ certainly إِنَّ in your rage بِغَيْظِكُمْ perish مُوتُوا say قُلْ rage
(their) ٱلصُّدُورِ ﴿١١٩﴾ of what is in بِذَاتِ (is) All-Knower عَلِيمٌ Allah
it grieves تَسُؤْهُمْ a good حَسَنَةٌ befalls you تَمْسَسْكُمْ if إِن breasts
يَفْرَحُوا a misfortune سَيِّئَةٌ overtakes you تُصِبْكُمْ and if وَإِن them
you remain steadfast تَصْبِرُوا but if وَإِن at it بِهَا they rejoice

وَتَتَّقُوا	and become pious (fear Allah)	لَا	(would) not	يَضُرُّكُمْ			
harm you	كَيْدُهُمْ	their designs	شَيْـًٔا	at all	إِنَّ	indeed	اللَّهَ Allah
بِمَا	of what	يَعْمَلُونَ	they do	مُحِيطٌ ﴿١٢٠﴾	envompasses		

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." **120.** If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

وَإِذْ	and when	غَدَوْتَ	you left early morning	مِنْ	(from)	أَهْلِكَ	
your household	تُبَوِّئُ	to post	ٱلْمُؤْمِنِينَ	the believers	مَقَٰعِدَ	at	
(their) stations	لِلْقِتَالِ	for the battle	وَٱللَّهُ	and Allah	سَمِيعٌ	(is)	
All-Hearer	عَلِيمٌ ﴿١٢١﴾	All-Knower	إِذْ	(remember) when	هَمَّت		
inclined	طَّآئِفَتَانِ	two groups	مِنكُمْ	of you	أَن	to	تَفْشَلَا show
weakness	وَٱللَّهُ	and Allah	وَلِيُّهُمَا	(was) their Protector	وَعَلَى	and	
in	ٱللَّهِ	Allah	فَلْيَتَوَكَّلِ	should trust	ٱلْمُؤْمِنُونَ ﴿١٢٢﴾	the believers	وَلَقَدْ
and certainly	نَصَرَكُمُ	helped you	ٱللَّهُ	Allah	بِبَدْرٍ	at Badr	وَأَنتُمْ
when you were	أَذِلَّةٌ	utterly weak	فَٱتَّقُوا	so fear	ٱللَّهَ	Allah	لَعَلَّكُمْ
that you may	تَشْكُرُونَ ﴿١٢٣﴾	be grateful					

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. **122.** When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust. **123.** And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾

will it not أَلَن to the believers لِلْمُؤْمِنِينَ you said تَقُولُ when إِذْ
بِثَلَٰثَةِ you Lord رَبُّكُم helps you يُمِدَّكُمْ that أَن suffice you يَكْفِيَكُمْ
بَلَىٰٓ sent down مُنزَلِينَ ﴿١٢٤﴾ of angels مِّنَ ٱلْمَلَٰٓئِكَةِ thousand ءَالَٰفٍ by three
وَيَأْتُوكُم and fear Allah وَتَتَّقُوا۟ you are steadfast تَصْبِرُوا۟ if إِن yes
[this] هَٰذَا they (the enemy) rushingly مِّن فَوْرِهِمْ and come to you
with five بِخَمْسَةِ your Lord رَبُّكُم will help you يُمْدِدْكُمْ
and (did) وَمَا marked مُسَوِّمِينَ ﴿١٢٥﴾ of angels مِّنَ ٱلْمَلَٰٓئِكَةِ thousand ءَالَٰفٍ
for لَكُمْ glad tiding بُشْرَىٰ but إِلَّا Allah ٱللَّهُ make it جَعَلَهُ not
وَمَا with it بِهِۦ your hearts قُلُوبُكُم and assure وَلِتَطْمَئِنَّ you
Allah عِندِ ٱللَّهِ from مِنْ except إِلَّا help ٱلنَّصْرُ and (there is) no
the All-Wise ٱلْحَكِيمِ ﴿١٢٦﴾ the All-Mighty ٱلْعَزِيزِ

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" **125.** "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." **126.** Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

those ٱلَّذِينَ of مِّنَ a (part) group طَرَفًا cuts off لِيَقْطَعَ
and they فَيَنقَلِبُوا۟ subdue them يَكْبِتَهُمْ or أَوْ disbelieved كَفَرُوٓا۟ who
the مِنَ ٱلْأَمْرِ for you لَكَ (is) not لَيْسَ frustrated خَآئِبِينَ ﴿١٢٧﴾ return
to عَلَيْهِمْ He turns (in mercy) يَتُوبَ whether أَوْ at all شَىْءٌ decision

verily they are فَإِنَّهُمْ He punishes them يُعَذِّبَهُمْ or أَوْ them
in فِي what (is) مَا and (is) for Allah وَلِلَّهِ wrong-doers ظَٰلِمُونَ ﴿١٢٨﴾
يَغْفِرُ the earth ٱلْأَرْضِ in فِي and what (is) وَمَا the heavens ٱلسَّمَٰوَٰتِ
and He وَيُعَذِّبُ He wills يَشَآءُ (to) whom لِمَن He forgives
(is) غَفُورٌ and Allah وَٱللَّهُ He wills يَشَآءُ whom مَن punishes
Most Merciful ﴿١٢٩﴾ رَّحِيمٌ All-Forgiving

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. **128.** Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). **129.** And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

(eat) تَأْكُلُوا۟ (do) not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
وَٱتَّقُوا۟ redoubled مُّضَٰعَفَةً doubled (and) أَضْعَٰفًا interest ٱلرِّبَوٰٓا۟ devour
achieve success ﴿١٣٠﴾ تُفْلِحُونَ that you may لَعَلَّكُمْ Allah ٱللَّهَ but fear
is prepared أُعِدَّتْ which ٱلَّتِىٓ the Fire ٱلنَّارَ and fear وَٱتَّقُوا۟
وَٱلرَّسُولَ Allah ٱللَّهَ and obey وَأَطِيعُوا۟ for the disbelievers ﴿١٣١﴾ لِلْكَٰفِرِينَ
be shown ﴿١٣٢﴾ تُرْحَمُونَ that you may لَعَلَّكُمْ and the Messenger
of مِّن forgiveness مَغْفِرَةٍ to إِلَىٰ and hasten وَسَارِعُوٓا۟ ۞ mercy
whose width (is like عَرْضُهَا and Paradise وَجَنَّةٍ your Lord رَّبِّكُمْ
which is أُعِدَّتْ and the earth وَٱلْأَرْضُ the heavens ٱلسَّمَٰوَٰتُ that of)
for the pious ﴿١٣٣﴾ لِلْمُتَّقِينَ prepeared

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. **131.** And fear the Fire, which is prepared for the disbelievers. **132.** And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. **133.** And march forth in the way (which leads to)

forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

and وَٱلضَّرَّآءِ prosperity ٱلسَّرَّآءِ in فِى spend يُنفِقُونَ those who ٱلَّذِينَ
وَٱلْعَافِينَ (their) rage ٱلْغَيْظَ and who control وَٱلْكَٰظِمِينَ adversity
loves يُحِبُّ and Allah وَٱللَّهُ the people عَنِ ٱلنَّاسِ and who forgive
فَعَلُوا۟ when إِذَا and those who وَٱلَّذِينَ the good-doers ٱلْمُحْسِنِينَ ﴿١٣٤﴾
they wrong ظَلَمُوٓا۟ or أَوْ (something) indecent فَٰحِشَةً they do
and فَٱسْتَغْفَرُوا۟ Allah ٱللَّهَ they remember ذَكَرُوا۟ themselves أَنفُسَهُمْ
can يَغْفِرُ and who وَمَن for their sins لِذُنُوبِهِمْ ask forgiveness
and (do) not وَلَمْ Allah ٱللَّهُ but إِلَّا the sins ٱلذُّنُوبَ forgive
while they وَهُمْ they did فَعَلُوا۟ what مَا [on] in عَلَىٰ persist يُصِرُّوا۟
know يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). **135.** And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

from مِّن (is) forgiveness مَّغْفِرَةٌ their reward جَزَآؤُهُم those أُو۟لَٰٓئِكَ
مِن تَحْتِهَا flow تَجْرِى and Gardens وَجَنَّٰتٌ their Lord رَّبِّهِمْ
فِيهَا they will abide forever خَٰلِدِينَ the rivers ٱلْأَنْهَٰرُ underwhich
for ٱلْعَٰمِلِينَ ﴿١٣٦﴾ reward أَجْرُ and how excellent (is) وَنِعْمَ therein

before you مِن قَبْلِكُمْ passed قَدْ خَلَتْ those who do (good deeds)
ٱلْأَرْضِ in (through) فِى so travel فَسِيرُوا (many such) situations سُنَنٌ
end عَٰقِبَةُ was كَانَ how كَيْفَ and see فَٱنظُرُوا the earth
(is) بَيَانٌ this هَٰذَا (of) the deniers (of truth) ٱلْمُكَذِّبِينَ ﴿١٣٧﴾
وَمَوْعِظَةٌ and a guidance وَهُدًى for mankind لِّلنَّاسِ a declaration
for Allah-fearing لِّلْمُتَّقِينَ ﴿١٣٨﴾ and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).
137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).
138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾

وَأَنتُمُ be grieved تَحْزَنُوا nor وَلَا be weak تَهِنُوا and do not وَلَا
you are كُنتُم if إِن upper-handed ٱلْأَعْلَوْنَ and you (will be)
قَرْحٌ has touched you يَمْسَسْكُمْ if إِن (true) believers مُّؤْمِنِينَ ﴿١٣٩﴾
the (disbelieving) people ٱلْقَوْمَ touched مَسَّ so has فَقَدْ wound
days ٱلْأَيَّامُ and these وَتِلْكَ similar to that مِّثْلُهُۥ a wound قَرْحٌ
[and] so وَلِيَعْلَمَ people ٱلنَّاسِ among بَيْنَ We turn them نُدَاوِلُهَا
(really) believe ءَامَنُوا those who ٱلَّذِينَ Allah ٱللَّهُ that knows
شُهَدَآءَ from (among) you مِنكُمْ He may take وَيَتَّخِذَ
the ٱلظَّٰلِمِينَ ﴿١٤٠﴾ like يُحِبُّ (does) not لَا and Allah وَٱللَّهُ martyrs
ٱلَّذِينَ Allah ٱللَّهُ [and] so that may purge وَلِيُمَحِّصَ wrong-doers
the ٱلْكَٰفِرِينَ ﴿١٤١﴾ and destroys وَيَمْحَقَ believed ءَامَنُوا those who
disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. **140.** If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). **141.** And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

الْجَنَّةَ you would enter تَدْخُلُوا that أَن you think حَسِبْتُمْ or did أَمْ
الَّذِينَ Allah اللَّهُ [known] tried يَعْلَمِ and has not yet وَلَمَّا Paradise
and (has not وَيَعْلَمَ of you مِنكُمْ strove hard جَاهَدُوا those who
and وَلَقَدْ those who are the steadfast الصَّابِرِينَ ﴿١٤٢﴾ known) tried
مِن قَبْلِ death الْمَوْتَ long (for) تَمَنَّوْنَ you used to كُنتُمْ indeed
you have رَأَيْتُمُوهُ so verily فَقَدْ you met it تَلْقَوْهُ [that] أَن before
and وَمَا (were) observing (it) تَنظُرُونَ ﴿١٤٣﴾ and you وَأَنتُمْ faced it
[indeed] قَدْ a Messenger رَسُولٌ but إِلَّا Muhammad مُحَمَّدٌ (is) not
أَفَإِن Messengers الرُّسُلُ before him مِن قَبْلِهِ passed away خَلَتْ
(will) you turn انقَلَبْتُمْ (is) killed قُتِلَ or أَوْ he died مَّاتَ then if
turns back يَنقَلِبْ and who وَمَن your heels أَعْقَابِكُمْ on عَلَىٰ back
شَيْئًا Allah اللَّهَ harm يَضُرَّ he will not فَلَن his heels عَقِبَيْهِ on عَلَىٰ
(to) الشَّاكِرِينَ ﴿١٤٤﴾ Allah اللَّهُ and will give reward وَسَيَجْزِي at all
the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? **143.** You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. **144.** Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

it dies تَمُوتَ that أَن for a person لِنَفْسٍ it is كَانَ and not وَمَا مُّؤَجَّلًا an appointed كِتَٰبًا (of) Allah ٱللَّهِ by Leave بِإِذْنِ but إِلَّا (of) ٱلدُّنْيَا a reward ثَوَابَ desires يُرِدْ and whoever وَمَن term and whoever وَمَن of it مِنْهَا We shall give him نُؤْتِهِۦ the world We نُؤْتِهِۦ (of) the Hereafter ٱلْءَاخِرَةِ a reward ثَوَابَ desires يُرِدْ ٱلشَّٰكِرِينَ ﴿١٤٥﴾ and We shall reward وَسَنَجْزِى of it مِنْهَا shall give him fought قَٰتَلَ a Prophet نَّبِىٍّ (of) مِّن and many وَكَأَيِّن the grateful but neither فَمَا numerous كَثِيرٌ godly men رِبِّيُّونَ with him مَعَهُۥ سَبِيلِ in فِى they suffered أَصَابَهُمْ for what لِمَآ they lost heart وَهَنُوا۟ nor وَمَا did they weaken ضَعُفُوا۟ nor وَمَا (of) Allah ٱللَّهِ the Way loves يُحِبُّ and Allah وَٱللَّهُ they abased themselves ٱسْتَكَانُوا۟ the steadfast ٱلصَّٰبِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. **146.** And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾

قَالُوا۟ that أَن except إِلَّآ their saying قَوْلَهُمْ was كَانَ and not وَمَا our sins ذُنُوبَنَا [for] us لَنَا forgive ٱغْفِرْ our Lord! رَبَّنَا they said our affairs أَمْرِنَا in فِىٓ and our excesses (transgressions) وَإِسْرَافَنَا

وَثَبِّتْ and set firmly أَقْدَامَنَا our feet وَانصُرْنَا and help us عَلَى against الْقَوْمِ the people الْكَافِرِينَ the disbelieving فَآتَاهُمُ so gave them اللَّهُ Allah ثَوَابَ reward الدُّنْيَا (of) (this) world وَحُسْنَ and excellent (is) ثَوَابِ reward الْآخِرَةِ (of) the Hereafter وَاللَّهُ and Allah يُحِبُّ loves الْمُحْسِنِينَ the good-doers يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِن if تُطِيعُوا you obey الَّذِينَ those who كَفَرُوا disbelieve يَرُدُّوكُمْ they will drive you back عَلَى on أَعْقَابِكُمْ your heels فَتَنقَلِبُوا and you will turn back (from Faith) خَاسِرِينَ as losers

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." **148.** So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers). **149.** O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

بَلِ but اللَّهُ Allah مَوْلَاكُمْ (is) your Protector وَهُوَ and He خَيْرُ (is) the Best النَّاصِرِينَ (of) the helpers سَنُلْقِي We shall cast فِي into قُلُوبِ the hearts الَّذِينَ (of) those who كَفَرُوا disbelieved الرُّعْبَ terror بِمَا because أَشْرَكُوا they associated بِاللَّهِ with Allah مَا that which لَمْ (did) not يُنَزِّلْ He send بِهِ with it سُلْطَانًا any sanction وَمَأْوَاهُمُ and their abode النَّارُ (is) the Fire وَبِئْسَ [and] how bad مَثْوَى abode الظَّالِمِينَ (of) the wrong-doers

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers. **151.** We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Dhâlimûn* (polytheists and wrongdoers).

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ
وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

His وَعْدَهُۥٓ Allah ٱللَّهُ Truthful to you صَدَقَكُمُ and indeed وَلَقَدْ
with بِإِذْنِهِۦ you were destroying them تَحُسُّونَهُم when إِذْ promise
you showed weakness فَشِلْتُمْ when إِذَا until حَتَّىٰٓ His Leave
the order ٱلْأَمْرِ about فِى and you fell to disputing وَتَنَٰزَعْتُمْ
He أَرَىٰكُم what مَآ after مِّنۢ بَعْدِ and you disobeyed وَعَصَيْتُم
مَّن of you مِنكُم you love تُحِبُّونَ what مَّا showed you
who مَّن and of you وَمِنكُم this world ٱلدُّنْيَا desires يُرِيدُ who
He made صَرَفَكُمْ then ثُمَّ the Hereafter ٱلْءَاخِرَةَ desires يُرِيدُ
and وَلَقَدْ that He may test you لِيَبْتَلِيَكُمْ from them عَنْهُمْ you flee
ذُو فَضْلٍ and Allah وَٱللَّهُ you عَنكُمْ He forgave عَفَا indeed
the believers ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ to عَلَى (is) Most Gracious

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا
بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

you were climbing (the تُصْعِدُونَ (and remember) when ۞ إِذْ
any أَحَدٍ to عَلَىٰٓ you paying a heed تَلْوُۥنَ and not وَلَا hill)
فِىٓ was calling you يَدْعُوكُمْ and the Messenger وَٱلرَّسُولُ one
grief غَمًّۢا then He rewarded you فَأَثَٰبَكُمْ your rear أُخْرَىٰكُمْ in
you grieve تَحْزَنُوا۟ so that may neither لِّكَيْلَا for grief بِغَمٍّ

on which لَّا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَىٰ
بِمَا (is) Well-Aware خَبِيرٌ and Allah وَٱللَّهُ befell you أَصَٰبَكُمْ
you do تَعْمَلُونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾

ٱلْغَمِّ after مِّنۢ بَعْدِ upon you عَلَيْكُم He sent down أَنزَلَ then ثُمَّ
يَغْشَىٰ slumber نُّعَاسًا an inner peace أَمَنَةً (this) grief (distress)
and (members of وَطَآئِفَةٌ of you مِّنكُمْ a group طَآئِفَةً overtakes
themselves أَنفُسُهُمْ were concerned about قَدْ أَهَمَّتْهُمْ another) group
thought ظَنَّ wrongly غَيْرَ ٱلْحَقِّ of Allah بِٱللَّهِ thinking يَظُنُّونَ
for لَّنَا is هَل they say يَقُولُونَ (of) (days of) ignorance ٱلْجَٰهِلِيَّةِ
إِنَّ say قُلْ thing شَىْءٍ any مِن the affair ٱلْأَمْرِ [of] in مِنَ us
they يُخْفُونَ (is) for Allah لِلَّهِ all of it كُلَّهُۥ the affair ٱلْأَمْرَ indeed
يُبْدُونَ (do) not لَا what مَّا themselves أَنفُسِهِم within فِىٓ hide
لَنَا (there) was كَانَ if لَوْ they say يَقُولُونَ to you لَكَ they reveal
we قُتِلْنَا not مَّا anything شَىْءٌ the affair ٱلْأَمْرِ (of) in مِنَ for us
فِى you had been كُنتُمْ (even) if لَّوْ say قُل here هَٰهُنَا were killed
those ٱلَّذِينَ would have gone forth لَبَرَزَ your houses بُيُوتِكُمْ in
مَضَاجِعِهِمْ to إِلَىٰ the death ٱلْقَتْلُ for them عَلَيْهِمُ was decreed كُتِبَ
what مَا Allah ٱللَّهُ and so that tests وَلِيَبْتَلِىَ places of their death
and so that He may وَلِيُمَحِّصَ your breasts صُدُورِكُمْ (is) in فِى
عَلِيمٌۢ and Allah وَٱللَّهُ your hearts قُلُوبِكُمْ (is) in فِى what مَا purge
in the breasts ٱلصُّدُورِ ﴿١٥٤﴾ of (what is in) بِذَاتِ (is) All-Knower

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

of you مِنكُمْ turned their backs تَوَلَّوْا those who الَّذِينَ surely إِنَّ
only إِنَّمَا the two hosts الْجَمْعَانِ met الْتَقَى on (the) day يَوْمَ
مَا for some (of) بِبَعْضِ Satan الشَّيْطَانُ made them slip اسْتَزَلَّهُمُ
اللَّهُ forgave عَفَا but indeed وَلَقَدْ they had earned كَسَبُوا what
(is) All-Forgiving غَفُورٌ Allah اللَّهَ verily إِنَّ them عَنْهُمْ Allah
لَا believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا All-Forbearing ﴿١٥٥﴾ حَلِيمٌ
disbelieved كَفَرُوا like those who كَالَّذِينَ you be تَكُونُوا (do) not
ضَرَبُوا فِي الْأَرْضِ when إِذَا to their brethern لِإِخْوَانِهِمْ and said وَقَالُوا
غُزًّى were كَانُوا or أَوْ they were traveling through the earth
مَاتُوا neither مَا with us عِندَنَا they had been كَانُوا if لَّوْ fighting
they would have been killed قُتِلُوا nor وَمَا they would have died
فِي a cause of regret حَسْرَةً it ذَٰلِكَ Allah اللَّهُ so that makes لِيَجْعَلَ
and وَيُمِيتُ gives life يُحْيِي and Allah وَاللَّهُ their hearts قُلُوبِهِمْ in
﴿١٥٦﴾ بَصِيرٌ you do تَعْمَلُونَ of what بِمَا and Allah وَاللَّهُ causes death
(is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. **156.** O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

اللَّهِ the Way سَبِيلِ in فِي you are killed قُتِلْتُمْ and if indeed وَلَئِن
اللَّهِ from مِّنَ surely fogiveness لَمَغْفِرَةٌ die مُتُّمْ or أَوْ (of) Allah
يَجْمَعُونَ ﴿١٥٧﴾ than what مِّمَّا (are) better خَيْرٌ and Mercy وَرَحْمَةٌ Allah
were قُتِلْتُمْ or أَوْ you did die مُّتُّمْ and if indeed وَلَئِن they amass
you will be gathered تُحْشَرُونَ ﴿١٥٨﴾ Allah اللَّهِ surely to لَإِلَى killed
you dealt gently لِنتَ Allah اللَّهِ of مِّنَ Mercy رَحْمَةٍ and by فَبِمَا
(and) غَلِيظَ rough فَظًّا you been كُنتَ had وَلَوْ with them لَهُمْ
surely they would have broken لَانفَضُّوا (of) heart الْقَلْبِ fierce
وَاسْتَغْفِرْ them عَنْهُمْ so pardon فَاعْفُ about you حَوْلِكَ from مِنْ away
فِي and consult them وَشَاوِرْهُمْ for them لَهُمْ and ask forgiveness
you have عَزَمْتَ but when فَإِذَا the (public) matters الْأَمْرِ in
اللَّهَ verily إِنَّ Allah اللَّهِ in عَلَى then put your trust فَتَوَكَّلْ resolved
those who put their trust (in Allah) الْمُتَوَكِّلِينَ ﴿١٥٩﴾ loves يُحِبُّ Allah

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). **158.** And whether you die or are killed, verily, unto Allâh you shall be gathered. **159.** And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾
وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾
أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾

(can) غَالِبَ then none فَلَا Allah ٱللَّهُ helps you يَنصُرْكُمُ if إِن
then فَمَن He forsakes you يَخْذُلْكُمْ and if وَإِن you لَكُمْ overcome
after مِّنۢ بَعْدِهِۦ help you يَنصُرُكُم (is there) who (can) ذَا ٱلَّذِى who
should put their trust فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى Him
for a Prophet لِنَبِىٍّ it was كَانَ and not وَمَا the believers ٱلْمُؤْمِنُونَ ﴿١٦٠﴾
يَأْتِ defrauds يَغْلُلْ and he who وَمَن He defrauds يَغُلَّ that أَن
(on) the Day يَوْمَ he had defrauded غَلَّ what بِمَا will bring forth
shall be fully recompensed تُوَفَّىٰ then ثُمَّ (of) Resurrection ٱلْقِيَٰمَةِ
and وَهُمْ he has earned كَسَبَتْ what مَّا person نَفْسٍ every كُلُّ
ٱتَّبَعَ so then who أَفَمَنِ shall be wronged يُظْلَمُونَ ﴿١٦١﴾ not لَا they
(is) like one كَمَنۢ (of) Allah ٱللَّهِ good Pleasure رِضْوَٰنَ followed
and وَمَأْوَىٰهُ Allah ٱللَّهِ of مِّنَ with wrath بِسَخَطٍ is laden بَآءَ who
ٱلْمَصِيرُ ﴿١٦٢﴾ and the worst وَبِئْسَ (is) Hell جَهَنَّمُ his abode
destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. **161.** It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. **162.** Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿١٦٥﴾

وَٱللَّهُ Allah ٱللَّهِ with عِندَ (have different) grades دَرَجَٰتٌ they هُمْ
لَقَدْ they do يَعْمَلُونَ ﴿١٦٣﴾ of what بِمَا (is) All-Seer بَصِيرٌۢ and Allah
the ٱلْمُؤْمِنِينَ on عَلَى Allah ٱللَّهُ conferred a favour مَنَّ indeed
a Messenger رَسُولًا in them فِيهِمْ He sent بَعَثَ when إِذْ believers
unto عَلَيْهِمْ who recites يَتْلُوا۟ (among) themselves أَنفُسِهِمْ from مِّنْ
and وَيُعَلِّمُهُمُ and purifies them وَيُزَكِّيهِمْ His Verses ءَايَٰتِهِۦ them
وَإِن and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ teaches them
error ضَلَٰلٍ in لَفِى before (that) مِن قَبْلُ they were كَانُوا۟ and indeed
مُّصِيبَةٌ has befallen you أَصَٰبَتْكُم or when أَوَلَمَّآ manifest مُّبِينٍ ﴿١٦٤﴾
you have (already) inflicted (to أَصَبْتُم [indeed] قَدْ a calamity
(is) هَٰذَا from where أَنَّىٰ you say قُلْتُمْ twice to that مِّثْلَيْهَا them)
indeed إِنَّ yourselves أَنفُسِكُمْ from مِنْ عِندِ it (is) هُوَ say قُلْ this
(is) ﴿١٦٥﴾ قَدِيرٌ thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ
All-Powerful

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do. **164.** Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. **165.** (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

met ٱلْتَقَى (on the) day when يَوْمَ befell you أَصَٰبَكُمْ and what وَمَآ
Allah ٱللَّهِ (was) by Leave (of) فَبِإِذْنِ two hosts (armies) ٱلْجَمْعَانِ
the (true) ﴿١٦٦﴾ ٱلْمُؤْمِنِينَ [and] that He might know (test) وَلِيَعْلَمَ

نَافَقُوا those who الَّذِينَ and that He might know وَلِيَعْلَمَ believers
to them لَهُمْ and it was said وَقِيلَ were tainted with hypocrisy
or أَوِ (of) Allah اللَّهِ the Way سَبِيلِ in فِي fight قَاتِلُوا come تَعَالَوْا
we known نَعْلَمُ had لَوْ they said قَالُوا defend (yourselves) ادْفَعُوا
هُمْ we would have certainly followed you لَّاتَّبَعْنَاكُمْ fighting قِتَالًا
from مِنْهُمْ nearer أَقْرَبُ that day يَوْمَئِذٍ to disbelief لِلْكُفْرِ they
with their بِأَفْوَاهِهِم they say يَقُولُونَ to faith لِلْإِيمَانِ them than
and وَاللَّهُ their hearts قُلُوبِهِمْ in فِي (is) not لَيْسَ what مَّا mouths
they conceal يَكْتُمُونَ ﴿١٦٧﴾ of what بِمَا has full knowledge أَعْلَمُ Allah

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. **167.** And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا
تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

while وَقَعَدُوا to their brethern لِإِخْوَانِهِمْ said قَالُوا those who الَّذِينَ
قُتِلُوا not مَا they followed us أَطَاعُونَا had لَوْ they sat (at home)
your أَنفُسِكُمُ from عَنْ avert فَادْرَءُوا say قُلْ they had been killed
truthful صَادِقِينَ ﴿١٦٨﴾ you are كُنتُمْ if إِن the death الْمَوْتَ ownselves
قُتِلُوا (about) those who الَّذِينَ you think تَحْسَبَنَّ and (do) not وَلَا
بَلْ (as) dead أَمْوَاتًا (of) Allah اللَّهِ the Way سَبِيلِ in فِي are killed
they يُرْزَقُونَ ﴿١٦٩﴾ their Lord رَبِّهِمْ with عِندَ (they are) alive أَحْيَاءٌ but
has آتَاهُمُ for what بِمَا jubilant فَرِحِينَ are well-provided
His Bounty فَضْلِهِ (out) of مِن Allah اللَّهُ bestowed upon them
يَلْحَقُوا (have) not لَمْ for those who بِالَّذِينَ and rejoice وَيَسْتَبْشِرُونَ

خَوْفٌ that no أَلَّا left behind خَلْفِهِمْ (of) مِّنْ them بِهِم (yet) joined
﴿١٧٠﴾ يَحْزَنُونَ they هُمْ and not وَلَا on them (shall come) عَلَيْهِمْ fear
will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth." **169.** Think not of those as dead who are killed in the way of Allâh . Nay, they are alive, with their Lord, and they have provision. **170.** They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ
مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ
فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

وَفَضْلٍ Allah ٱللَّهِ of مِّنَ at favour بِنِعْمَةٍ they rejoice يَسْتَبْشِرُونَ ۞
will waste يُضِيعُ not لَا Allah ٱللَّهَ and that وَأَنَّ and (His) Bounty
ٱسْتَجَابُوا۟ those who ٱلَّذِينَ (of) the believers ﴿١٧١﴾ ٱلْمُؤْمِنِينَ reward أَجْرَ
after مِنۢ بَعْدِ and the Messenger وَٱلرَّسُولِ to Allah لِلَّهِ responded
the injury ٱلْقَرْحُ befell them (they had received) أَصَابَهُمُ what مَآ
and وَٱتَّقَوْا۟ of them مِنْهُمْ did good أَحْسَنُوا۟ for those who لِلَّذِينَ
لَهُمُ said قَالَ those ٱلَّذِينَ great ﴿١٧٢﴾ عَظِيمٌ reward أَجْرٌ feared Allah
قَدْ جَمَعُوا۟ the people ٱلنَّاسَ verily إِنَّ the people ٱلنَّاسُ (to) them
but فَزَادَهُمْ so fear them فَٱخْشَوْهُمْ against you لَكُمْ have gathered
(is) حَسْبُنَا and they said وَقَالُوا۟ in faith إِيمَٰنًا increased them
﴿١٧٣﴾ ٱلْوَكِيلُ and (He is) Excellent وَنِعْمَ Allah ٱللَّهُ sufficient for us
Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. **172.** Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. **173.** Those

(i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ
الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَن
يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty وَفَضْلٍ Allah اللَّهِ of مِّنَ with Favour بِنِعْمَةٍ so they returned فَانقَلَبُوا
(of) Allah اللَّهِ good Pleasure رِضْوَانَ and they followed وَاتَّبَعُوا
Great عَظِيمٍ ﴿١٧٤﴾ (of) Bounty فَضْلٍ (is) Lord of ذُو and Allah وَاللَّهُ
suggests fear يُخَوِّفُ Satan الشَّيْطَانُ that-to you ذَٰلِكُمُ it is only إِنَّمَا
وَخَافُونِ you fear them تَخَافُوهُمْ so (do) not فَلَا (of) his allies أَوْلِيَاءَهُ
and وَلَا (true) believers مُّؤْمِنِينَ ﴿١٧٥﴾ you are كُنتُم if إِن but fear Me
(in) فِي rush يُسَارِعُونَ those who الَّذِينَ grieve you يَحْزُنكَ (let) not
harm يَضُرُّوا will never لَن verily they إِنَّهُمْ disbelief الْكُفْرِ towards
يَجْعَلَ that not أَلَّا Allah اللَّهُ wills يُرِيدُ the least شَيْئًا Allah اللَّهَ
the الْآخِرَةِ in فِي any portion حَظًّا to them لَهُمْ He will give
(is a) great عَظِيمٌ ﴿١٧٦﴾ torment عَذَابٌ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. **175.** It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. **176.** And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

disbelief ٱلْكُفْرَ have purchased ٱشْتَرَوُا۟ those who ٱلَّذِينَ indeed إِنَّ
ٱللَّهَ they harm يَضُرُّوا۟ will never لَن at the price of faith بِٱلْإِيمَٰنِ
أَلِيمٌ (177) (is) torment عَذَابٌ and for them وَلَهُمْ the least شَيْـًٔا Allah
كَفَرُوٓا۟ those who ٱلَّذِينَ think يَحْسَبَنَّ and (let) not وَلَا painful
(is) خَيْرٌ to them لَّهُمْ We give respite نُمْلِى that أَنَّمَا disbelieved
لَهُمْ We give respite نُمْلِى only إِنَّمَا for themselves لِّأَنفُسِهِمْ good
وَلَهُمْ in sinfulness إِثْمًا so that they may grow لِيَزْدَادُوٓا۟ to them
(is a) humiliating مُّهِينٌ (178) torment عَذَابٌ and for them

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment. **178.** And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ (179)

the believers ٱلْمُؤْمِنِينَ that He leaves لِيَذَرَ Allah ٱللَّهُ is كَانَ not مَّا
He يَمِيزَ till حَتَّىٰ on it عَلَيْهِ you (are) أَنتُمْ what مَآ on عَلَىٰ
and وَمَا the good ٱلطَّيِّبِ from مِنَ the wicked ٱلْخَبِيثَ distinguishes
ٱلْغَيْبِ about عَلَى going to inform you لِيُطْلِعَكُمْ Allah ٱللَّهُ is كَانَ not
His رُّسُلِهِۦ of مِن chooses يَجْتَبِى Allah ٱللَّهَ but وَلَٰكِنَّ the unseen
in بِٱللَّهِ so believe فَـَٔامِنُوا۟ He wills يَشَآءُ whom مَن Messengers
you believe تُؤْمِنُوا۟ and if وَإِن and His Messengers وَرُسُلِهِۦ Allah
(is) a reward أَجْرٌ then for you فَلَكُمْ and fear Allah وَتَتَّقُوا۟
great عَظِيمٌ (179)

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَـٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

covetously يَبْخَلُونَ those who ٱلَّذِينَ think يَحْسَبَنَّ and (do) not وَلَا
of مِن Allah ٱللَّهُ has granted them ءَاتَىٰهُمُ of what بِمَآ withold
it هُوَ but بَلْ for them لَّهُم good خَيْرًا it (is) هُوَ His Bounty فَضْلِهِۦ
will be hung about their necks سَيُطَوَّقُونَ for them لَّهُمْ bad شَرٌّ (is)
(on) the يَوْمَ of it بِهِۦ they covetously withheld بَخِلُوا۟ what مَا
(is) مِيرَٰثُ and for Allah وَلِلَّهِ (of) Ressurection ٱلْقِيَـٰمَةِ Day
and وَٱللَّهُ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَـٰوَٰتِ heritage
(is) Well-Acquainted ﴿١٨٠﴾ خَبِيرٌ you do تَعْمَلُونَ with what بِمَا Allah
(of) ٱلَّذِينَ saying قَوْلَ Allah ٱللَّهُ has heard سَمِعَ indeed لَّقَدْ
and وَنَحْنُ (is) poor فَقِيرٌ Allah ٱللَّهَ verily إِنَّ said قَالُوٓا۟ those who
they قَالُوا۟ what مَا We shall record سَنَكْتُبُ rich أَغْنِيَآءُ we (are)
بِغَيْرِ (of) the Prophets ٱلْأَنۢبِيَآءَ and their killing وَقَتْلَهُمُ have said
taste ذُوقُوا۟ and We shall say وَنَقُولُ (of) right حَقٍّ in defiance
(of) burning (Fire) ﴿١٨١﴾ ٱلْحَرِيقِ the torment عَذَابَ

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. **181.** Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَـٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَـٰتِ وَٱلزُّبُرِ وَٱلْكِتَـٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent قَدَّمَتْ for what بِمَا that (is) ذَٰلِكَ
to His لِّلْعَبِيدِ ﴿١٨٢﴾ unjust بِظَلَّامٍ (is) never لَيْسَ Allah ٱللَّهَ that
عَهِدَ إِلَيْنَآ Allah ٱللَّهَ verily إِنَّ said قَالُوٓا۟ those who ٱلَّذِينَ slaves
لِرَسُولٍ we shall believe نُؤْمِنَ that not أَلَّا has taken our promise
an offering بِقُرْبَانٍ he brings to us يَأْتِيَنَا until حَتَّىٰ a Messenger
came to جَآءَكُمْ verily قَدْ say قُلْ the fire ٱلنَّارُ devours it تَأْكُلُهُ
with clear signs بِٱلْبَيِّنَٰتِ before me مِّن قَبْلِى Messengers رُسُلٌ you
قَتَلْتُمُوهُمْ then why فَلِمَ you speak of قُلْتُمْ and with what وَبِٱلَّذِى
then فَإِن truthful صَٰدِقِينَ ﴿١٨٣﴾ you are كُنتُمْ if إِن did you kill them
were rejected كُذِّبَ so فَقَدْ they have rejected you كَذَّبُوكَ if
بِٱلْبَيِّنَٰتِ (who) had come جَآءُو before you مِّن قَبْلِكَ Messengers رُسُلٌ
and the Book وَٱلْكِتَٰبِ and the Scripture وَٱلزُّبُرِ with clear signs
(of Enlightement) illuminating ٱلْمُنِيرِ ﴿١٨٤﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. **183.** Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" **184.** Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ
فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾

and وَإِنَّمَا death ٱلْمَوْتِ (shall) taste ذَآئِقَةُ being نَفْسٍ every كُلُّ
(on) the يَوْمَ your reward أُجُورَكُمْ you shall be paid تُوَفَّوْنَ only
was drawn زُحْزِحَ then who فَمَن (of) Resurrection ٱلْقِيَٰمَةِ Day

ٱلْجَنَّةَ and was admitted وَأُدْخِلَ the Fire ٱلنَّارِ from عَنِ away
and is nothing وَمَا he is successful فَازَ indeed فَقَدْ (to) Paradise
enjoyment مَتَٰعُ except/but إِلَّا (of this) world ٱلدُّنْيَآ life ٱلْحَيَوٰةُ
you would certainly لَتُبْلَوُنَّ ۞ (of) illusory (deception) ٱلْغُرُورِ ﴿١٨٥﴾
and your وَأَنفُسِكُمْ your wealth أَمْوَٰلِكُمْ in فِىٓ be put to test
those ٱلَّذِينَ from مِنَ and you shall certainly hear وَلَتَسْمَعُنَّ lives
before مِن قَبْلِكُمْ the Book ٱلْكِتَٰبَ have been given أُوتُوا۟ who
practiced polytheism أَشْرَكُوٓا۟ those who ٱلَّذِينَ and from وَمِنَ you
you remain تَصْبِرُوا۟ and if وَإِن many things كَثِيرًا hurtful أَذًى
مِنْ that (is) ذَٰلِكَ indeed فَإِنَّ and become pious وَتَتَّقُوا۟ patient
matters ٱلْأُمُورِ ﴿١٨٦﴾ great عَزْمِ from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). **186.** You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

covenant مِيثَٰقَ Allah ٱللَّهُ took أَخَذَ and (remember) when وَإِذْ
لَتُبَيِّنُنَّهُۥ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ (of) those who ٱلَّذِينَ
you hide تَكْتُمُونَهُۥ (do) not وَلَا to people لِلنَّاسِ that you explain it
their backs ظُهُورِهِمْ behind وَرَآءَ but they threw it away فَنَبَذُوهُ it
and فَبِئْسَ a little قَلِيلًا gain ثَمَنًا with it بِهِۦ and bought وَٱشْتَرَوْا۟
you تَحْسَبَنَّ (do) not لَا they buy يَشْتَرُونَ ﴿١٨٧﴾ what مَا worst (is)

they أَتَوا	for what بِمَآ	rejoice يَفْرَحُونَ	those who ٱلَّذِينَ	think (that)
they يُحْمَدُوا	that أَن	and they love وَّيُحِبُّونَ	have brought (done)	
so do not فَلَا	they do يَفْعَلُوا	did not لَمْ	for what بِمَا	are praised
the ٱلْعَذَابِ	from مِّنَ	escape بِمَفَازَةٍ	you think that they will تَحْسَبَنَّهُم	
(is a) painful أَلِيمٌ ﴿١٨٨﴾	torment عَذَابٌ	but for them وَلَهُمْ	torment	

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. **188.** Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

(of) the ٱلسَّمَٰوَٰتِ	(is the) dominion مُلْكُ	and for Allah وَلِلَّهِ		
كُلِّ over عَلَىٰ	and Allah وَٱللَّهُ	and the earth وَٱلْأَرْضِ	heavens	
خَلْقِ in فِى	indeed إِنَّ	(is) All-Powerful قَدِيرٌ ﴿١٨٩﴾	thing شَىْءٍ	every
وَٱخْتِلَٰفِ	and the earth وَٱلْأَرْضِ	(of) the heavens ٱلسَّمَٰوَٰتِ	creation	
(are) لَءَايَٰتٍ	and day وَٱلنَّهَارِ	(of) night ٱلَّيْلِ	and (in) alternation	
ٱلَّذِينَ	(of) understanding ٱلْأَلْبَٰبِ ﴿١٩٠﴾	for men لِّأُو۟لِى	verily signs	
وَقُعُودًا	standing قِيَٰمًا	Allah ٱللَّهَ	remember يَذْكُرُونَ	those who
وَيَتَفَكَّرُونَ	è their sides جُنُوبِهِمْ	and (lying) on وَعَلَىٰ	[and] sitting	
(of) the heavens ٱلسَّمَٰوَٰتِ	creation خَلْقِ	(on) فِى	and they reflect	
You create خَلَقْتَ	did not مَا	our Lord! رَبَّنَا	and the earth وَٱلْأَرْضِ	
then save us فَقِنَا	Glory be to You سُبْحَٰنَكَ	in vain بَٰطِلًا	this هَٰذَا	
(of) the Fire ٱلنَّارِ ﴿١٩١﴾	the torment عَذَابَ	(from)		

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. **190.** Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. **191.** Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَـَٔامَنَّا رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

to the ٱلنَّارَ You admit تُدْخِلِ whom مَن verily إِنَّكَ our Lord! رَبَّنَآ
and (there will be) وَمَا You disgraced him أَخْزَيْتَهُۥ surely فَقَدْ Fire
our رَّبَّنَآ helpers مِنْ أَنصَارٍ ﴿١٩٢﴾ for the wrong-doers لِلظَّٰلِمِينَ no
calling يُنَادِى a crier مُنَادِيًا heard سَمِعْنَا indeed we إِنَّنَا Lord!
in your Lord بِرَبِّكُمْ believe ءَامِنُوا that أَنْ for the faith لِلْإِيمَٰنِ
us لَنَا forgive فَٱغْفِرْ our Lord! رَبَّنَا so we have believed فَـَٔامَنَّا
our evil سَيِّـَٔاتِنَا from us عَنَّا and expiate وَكَفِّرْ our sins ذُنُوبَنَا
the truly ٱلْأَبْرَارِ ﴿١٩٣﴾ with مَعَ and make us die وَتَوَفَّنَا deeds
You وَعَدتَّنَا what مَا [and] grant us وَءَاتِنَا our Lord! رَبَّنَا virtuous
and do not وَلَا Your Messengers رُسُلِكَ through عَلَىٰ promised us
إِنَّكَ (of) Ressurection ٱلْقِيَٰمَةِ (on) Day يَوْمَ disgrace us تُخْزِنَا
(Your) promise ٱلْمِيعَادَ ﴿١٩٤﴾ violate تُخْلِفُ never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. **193.** "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). **194.** "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

do لَآ I أَنِّى their Lord رَبُّهُمْ to them لَهُمْ and answered فَٱسْتَجَابَ of مِّنكُم (of) a worker عَٰمِلٍ labour عَمَلَ let go to waste أُضِيعُ not each of you (is) بَعْضُكُم female أُنثَىٰ or أَوْ male ذَكَرٍ from مِّن you emigrated هَاجَرُوا۟ so those who فَٱلَّذِينَ the other بَعْضٍ from مِّنۢ وَأُوذُوا۟ their homes دِيَٰرِهِمْ from مِن and were driven out وَأُخْرِجُوا۟ and who وَقَٰتَلُوا۟ My Cause سَبِيلِى in فِى and were persecuted عَنْهُمْ surely I will remit لَأُكَفِّرَنَّ and were killed وَقُتِلُوا۟ fought and would certainly وَلَأُدْخِلَنَّهُمْ their evil deeds سَيِّـَٔاتِهِمْ from them under them مِن تَحْتِهَا flow تَجْرِى Gardens جَنَّٰتٍ admit them (to) (of) ٱللَّهِ the Presence عِندِ from مِّنْ a reward ثَوَابًا rivers ٱلْأَنْهَٰرُ (of) ٱلثَّوَابِ ﴿١٩٥﴾ best حُسْنُ with Him (is) عِندَهُۥ and Allah وَٱللَّهُ Allah rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾

ٱلَّذِينَ Fluctuation (free disposal) تَقَلُّبُ deceive you يَغُرَّنَّكَ let not لَا مَتَٰعٌ the land ٱلْبِلَٰدِ ﴿١٩٦﴾ in فِى disbelieved كَفَرُوا۟ (of) those who their destination مَأْوَىٰهُمْ then ثُمَّ a brief قَلِيلٌ and enjoyment ٱلَّذِينَ but لَٰكِنِ resing place ٱلْمِهَادُ ﴿١٩٧﴾ the worst وَبِئْسَ (is) Hell جَهَنَّمُ

(are) جَنَّٰتٌ for them لَهُمْ their Lord رَبَّهُمْ fear ٱتَّقَوْا those who
خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
from مِّنْ a hospitality نُزُلًا therein فِيهَا they would dwell for ever
عِندَ and that (which is) وَمَا (of) Allah ٱللَّهِ the Presence عِندِ
for the truly virtuous لِّلْأَبْرَارِ ﴿١٩٨﴾ (is) best خَيْرٌ Allah ٱللَّهِ with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. **197.** A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. **198.** But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(of) the ٱلْكِتَٰبِ People أَهْلِ among مِنْ and certainly وَإِنَّ
in Allah بِٱللَّهِ believe يُؤْمِنُ (there are) those who لَمَن Scripture
and what وَمَآ to you إِلَيْكُمْ has been revealed أُنزِلَ and what وَمَآ
they bow in humility خَٰشِعِينَ to them إِلَيْهِمْ has been revealed أُنزِلَ
(of) ٱللَّهِ Verses بِـَٔايَٰتِ they sell يَشْتَرُونَ (do) not لَا to Allah لِلَّهِ
for them لَهُمْ those أُو۟لَٰٓئِكَ a little قَلِيلًا (at) price ثَمَنًا Allah
indeed إِنَّ their Lord رَبِّهِمْ with عِندَ their reward أَجْرُهُمْ (is)
يَٰٓأَيُّهَا (to take) account ٱلْحِسَابِ ﴿١٩٩﴾ (is) Swift سَرِيعُ Allah ٱللَّهَ
and وَصَابِرُوا۟ be steadfast ٱصْبِرُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you
and وَٱتَّقُوا۟ and stand firm as guards وَرَابِطُوا۟ vie in patience
successfull تُفْلِحُونَ ﴿٢٠٠﴾ so that you (may be) لَعَلَّكُمْ Allah ٱللَّهَ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

سُورَةُ النِّسَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

خَلَقَكُم Who ٱلَّذِى your Lord رَبَّكُمُ fear ٱتَّقُوا۟ O mankind يَٰٓأَيُّهَا ٱلنَّاسُ
and created وَخَلَقَ single وَٰحِدَةٍ person نَّفْسٍ from مِّن created you
from مِنْهُمَا and spread وَبَثَّ its (his) mate زَوْجَهَا from it (him) مِنْهَا
and fear وَٱتَّقُوا۟ and women وَنِسَآءً many كَثِيرًا men رِجَالًا them both
وَٱلْأَرْحَامَ through Him بِهِۦ you demand تَسَآءَلُونَ Whom ٱلَّذِى Allah ٱللَّهَ
over you عَلَيْكُمْ is كَانَ Allah ٱللَّهَ indeed إِنَّ and the wombs
their wealth أَمْوَٰلَهُمْ orphans ٱلْيَتَٰمَىٰٓ and give وَءَاتُوا۟ Watchful رَقِيبًا ﴿١﴾
for good بِٱلطَّيِّبِ bad ٱلْخَبِيثَ you exchange تَتَبَدَّلُوا۟ and (do) not وَلَا
(by) إِلَىٰٓ their wealth أَمْوَٰلَهُمْ you devour تَأْكُلُوٓا۟ and (do) not وَلَا
a sin حُوبًا is كَانَ indeed this إِنَّهُۥ your wealth أَمْوَٰلِكُمْ adding (it) to
great كَبِيرًا ﴿٢﴾

Sûrat An-Nisâ'
(The Women) IV

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. **2.** And give unto

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا
مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا
مَّرِيٓـًٔا ﴿٤﴾

you will be able تُقْسِطُوا۟ that not أَلَّا you fear خِفْتُمْ and if وَإِنْ
مَا then marry فَٱنكِحُوا۟ the orphan (girls) ٱلْيَتَٰمَىٰ in فِى to do justice
two مَثْنَىٰ women ٱلنِّسَآءِ of مِّنَ to you لَكُم seems good طَابَ what
that أَلَّا you fear خِفْتُمْ but if فَإِنْ or four وَرُبَٰعَ or three وَثُلَٰثَ
مَلَكَتْ what مَا or أَوْ then one فَوَٰحِدَةً you can do justice تَعْدِلُوا۟ not
that أَلَّا nearer أَدْنَىٰٓ that (is) ذَٰلِكَ your right hands أَيْمَٰنُكُمْ possess
صَدُقَٰتِهِنَّ women ٱلنِّسَآءَ and give وَءَاتُوا۟ you will oppress ﴿٣﴾ تَعُولُوا۟ not
they willingly طِبْنَ but if فَإِن happily (as a gift) نِحْلَةً their dower
فَكُلُوهُ on their own نَفْسًا of it مِّنْهُ any part عَن شَىْءٍ to you لَكُمْ remit
easy digestion ﴿٤﴾ مَّرِيٓـًٔا with wholesomeness هَنِيٓـًٔا then you eat it

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. **4.** And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ
حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ
غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾

(to) weak of understanding ٱلسُّفَهَآءَ you give تُؤۡتُواْ and (do) not وَلَا
for لَكُمۡ Allah ٱللَّهُ has made جَعَلَ which ٱلَّتِي your wealth أَمۡوَٰلَكُمُ
from it فِيهَا but feed them وَٱرۡزُقُوهُمۡ means of support قِيَٰمٗا you
words قَوۡلٗا to them لَهُمۡ and speak وَقُولُواْ and clothe them وَٱكۡسُوهُمۡ
حَتَّىٰٓ the orphans ٱلۡيَتَٰمَىٰ and you test وَٱبۡتَلُواْ (of) good مَّعۡرُوفٗا ٥
then فَإِنۡ marriage ٱلنِّكَاحَ they reach (age of) بَلَغُواْ when إِذَا until
فَٱدۡفَعُوٓاْ mature minded رُشۡدٗا [of] them مِّنۡهُمۡ you perceive ءَانَسۡتُم if
تَأۡكُلُوهَآ but do not وَلَا their wealth أَمۡوَٰلَهُمۡۖ to them إِلَيۡهِمۡ then deliver
(fearing) that أَن and hastily وَبِدَارًا wastefully إِسۡرَافٗا you eat it
فَلۡيَسۡتَعۡفِفۡۖ rich غَنِيّٗا is كَانَ and who وَمَن they would grow up يَكۡبَرُواْۚ
كَانَ and who وَمَن he should abstain entirely (from taking wages)
and when فَإِذَا fairly بِٱلۡمَعۡرُوفِۚ let him eat of it فَلۡيَأۡكُلۡ poor فَقِيرٗا is
take فَأَشۡهِدُواْ their wealth أَمۡوَٰلَهُمۡ to them إِلَيۡهِمۡ you deliver دَفَعۡتُمۡ
٦ حَسِيبٗا Allah بِٱللَّهِ and is sufficient وَكَفَىٰ on them عَلَيۡهِمۡۚ witnesses
in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. **6.** And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

لِّلرِّجَالِ نَصِيبٞ مِّمَّا تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ وَلِلنِّسَآءِ نَصِيبٞ مِّمَّا تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ مِمَّا قَلَّ مِنۡهُ أَوۡ كَثُرَۚ نَصِيبٗا مَّفۡرُوضٗا ٧ وَإِذَا حَضَرَ ٱلۡقِسۡمَةَ أُوْلُواْ ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينُ فَٱرۡزُقُوهُم مِّنۡهُ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٨ وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ خَلۡفِهِمۡ ذُرِّيَّةٗ ضِعَٰفًا خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا ٩ إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠

left تَرَكَ from what مِّمَّا (there is) (is) a share نَصِيبٌ for men لِّلرِّجَالِ
and for وَلِلنِّسَآءِ and near relatives وَٱلْأَقْرَبُونَ (by) parents ٱلْوَٰلِدَانِ
(by) parents ٱلْوَٰلِدَانِ left تَرَكَ from what مِّمَّا a share نَصِيبٌ women
أَوْ of it مِنْهُ little قَلَّ from what مِمَّا and near relatives وَٱلْأَقْرَبُونَ
وَإِذَا ordained (by Allah) مَّفْرُوضًا ﴿٧﴾ a share نَصِيبًا much كَثُرَ or
أُو۟لُوا۟ ٱلْقُرْبَىٰ (at the time of) division ٱلْقِسْمَةَ come حَضَرَ and when
and the needy وَٱلْمَسَـٰكِينُ and the orphans وَٱلْيَتَـٰمَىٰ the relatives
to them لَهُمْ and say وَقُولُوا۟ out of it مِّنْهُ then feed them فَٱرْزُقُوهُم
ٱلَّذِينَ and let fear وَلْيَخْشَ (of) kindness مَّعْرُوفًا ﴿٨﴾ words قَوْلًا
offspring ذُرِّيَّةً after them مِنْ خَلْفِهِمْ they left تَرَكُوا۟ if لَوْ those who
about them عَلَيْهِمْ they would have feared خَافُوا۟ weak ضِعَـٰفًا
words قَوْلًا and speak وَلْيَقُولُوا۟ Allah ٱللَّهَ so let them fear فَلْيَتَّقُوا۟
those who ٱلَّذِينَ indeed إِنَّ well-directed (right and fair) سَدِيدًا ﴿٩﴾
wrongfully ظُلْمًا (of) orphans ٱلْيَتَـٰمَىٰ wealth أَمْوَٰلَ eat up يَأْكُلُونَ
fire نَارًا their bellies بُطُونِهِمْ in فِى they eat up يَأْكُلُونَ only إِنَّمَا
(in) blazing Fire سَعِيرًا ﴿١٠﴾ and they will soon be burnt وَسَيَصْلَوْنَ

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share. **8.** And when the relatives and the orphans and *Al-Masâkîn* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. **9.** And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words. **10.** Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ
وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ
أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

لِلذَّكَرِ your children أَوْلَـٰدِكُمْ in فِيٓ Allah ٱللَّهُ enjoins you يُوصِيكُمُ
فَإِن (of) two females ٱلْأُنثَيَيْنِ share حَظِّ equal to مِثْلُ for the male
فَلَهُنَّ two ٱثْنَتَيْنِ more (than) فَوْقَ women نِسَآءً (there) are كُنَّ if
وَإِن (they) left تَرَكَ (of) what مَا two-thirds ثُلُثَا then for them(is)
then for her (is) فَلَهَا (only) one وَٰحِدَةً (there) is كَانَتْ and if
one وَٰحِدٍ for each لِكُلِّ and for parents وَلِأَبَوَيْهِ the half ٱلنِّصْفُ
كَانَ if إِن (was) left تَرَكَ of what مِمَّا a sixth ٱلسُّدُسُ of them مِّنْهُمَا
وَلَدٌ he have يَكُن لَّهُۥ did not لَّمْ and if فَإِن a child وَلَدٌ he has لَهُۥ
then for his فَلِأُمِّهِ his parents أَبَوَاهُ and inherit him وَوَرِثَهُۥٓ a child
فَلِأُمِّهِ brothers إِخْوَةٌ he has كَانَ لَهُۥٓ and if فَإِن a third ٱلثُّلُثُ mother
(payment وَصِيَّةٍ after مِنۢ بَعْدِ a sixth ٱلسُّدُسُ then for his mother
debts دَيْنٍ or أَوْ [of] which بِهَآ he bequests يُوصِي of) bequest
تَدْرُونَ (do) not لَا or your children وَأَبْنَآؤُكُمْ your parents ءَابَآؤُكُمْ
نَفْعًا to you لَكُمْ (is) nearer أَقْرَبُ which of them أَيُّهُمْ you know
ٱللَّهَ indeed إِنَّ Allah ٱللَّهِ by مِّنَ prescribed فَرِيضَةً in benefit
All-Wise حَكِيمًا ⑪ All-Knowing عَلِيمًا is كَانَ Allah

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ
فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن
كَانَ رَجُلٌ يُورَثُ كَلَـٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ فَإِن كَانُوٓا۟ أَكْثَرَ

مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

left تَرَكَ (of) what مَا (is) half نِصْفُ and for you وَلَكُمْ ۞
وَلَدٌ they have يَكُن لَّهُنَّ (did) not لَّمْ if إِن your wives أَزْوَٰجُكُمْ
then for فَلَكُمُ a child وَلَدٌ they had كَانَ لَهُنَّ and if فَإِن a child
after مِنۢ بَعْدِ they left تَرَكْنَ of what مِمَّا a fourth ٱلرُّبُعُ you
of بِهَآ they bequeath يُوصِينَ (of) bequest وَصِيَّةٍ (payment)
مِمَّا a fourth ٱلرُّبُعُ and for them وَلَهُنَّ debt دَيْنٍ or أَوْ which
you يَكُن لَّكُمْ did not لَّمْ if إِن you have left تَرَكْتُمْ of what
a child وَلَدٌ you have كَانَ لَكُمْ and if فَإِن a child وَلَدٌ have
you تَرَكْتُم of what مِمَّا (is) an eighth ٱلثُّمُنُ then for them فَلَهُنَّ
(payment of) bequest وَصِيَّةٍ after مِّنۢ بَعْدِ have left behind
and if وَإِن debt دَيْنٍ or أَوْ of which you bequeath بِهَآ تُوصُونَ
having no parents and كَلَٰلَةً testator يُورَثُ man رَجُلٌ is كَانَ
or أَوْ a brother أَخٌ but he has وَلَهُۥٓ woman ٱمْرَأَةٌ or أَوِ children
ٱلسُّدُسُ of two مِّنْهُمَا one وَٰحِدٍ then for each فَلِكُلِّ a sister أُخْتٌ
ذَٰلِكَ than مِن more أَكْثَرَ they are كَانُوٓا۟ but if فَإِن (is) a sixth
مِنۢ a third ٱلثُّلُثِ in فِى partners شُرَكَآءُ then they are فَهُمْ that
or أَوْ of which بِهَآ he bequeaths يُوصَىٰ bequest وَصِيَّةٍ after بَعْدِ
(this is) وَصِيَّةً being harmful مُضَآرٍّ without غَيْرَ debt دَيْنٍ
(is) عَلِيمٌ and Allah وَٱللَّهُ Allah ٱللَّهِ from مِّنَ a Commandment
All-Forebearing ﴿١٢﴾ حَلِيمٌ All-Knowing

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

and وَمَن Allah ٱللَّهِ limits (set by) حُدُودُ these (are) تِلْكَ
and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ obeys يُطِعِ whosoever
flow تَجْرِى (to) Gardens جَنَّٰتٍ He would be admitted يُدْخِلْهُ
to abide for خَٰلِدِينَ the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا
success ٱلْفَوْزُ and that (would be) وَذَٰلِكَ therein فِيهَا ever
ٱللَّهَ disobeys يَعْصِ and whosoever وَمَن the great ﴿١٣﴾ ٱلْعَظِيمُ
حُدُودَهُۥ and transgresses وَيَتَعَدَّ and His Messenger وَرَسُولَهُۥ Allah
he خَٰلِدًا (to) Fire نَارًا He would admit him يُدْخِلْهُ His limits
عَذَابٌ and he will have وَلَهُۥ therein فِيهَا would abide forever
disgraceful ﴿١٤﴾ مُّهِينٌ a torment

13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. **14.** And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

of مِن lewdness ٱلْفَٰحِشَةَ commit يَأْتِينَ and those who وَٱلَّٰتِى
against عَلَيْهِنَّ so call to witness فَٱسْتَشْهِدُوا۟ your women نِّسَآئِكُمْ
they bear شَهِدُوا۟ and if فَإِن of you مِّنكُمْ four أَرْبَعَةً them
(their) ٱلْبُيُوتِ [in] to فِى then confine them فَأَمْسِكُوهُنَّ witness

or أَوْ (the) death ٱلْمَوْتُ comes to them يَتَوَفَّىٰهُنَّ until حَتَّىٰ houses
and وَٱلَّذَانِ a way سَبِيلًا ﴿١٥﴾ for them لَهُنَّ Allah ٱللَّهُ makes يَجْعَلَ
فَـَٔاذُوهُمَا of you مِنكُمْ who commit that يَأْتِيَـٰنِهَا those two
and mend وَأَصْلَحَا they repent تَابَا then if فَإِن punish them both
ٱللَّهَ indeed إِنَّ then leave them alone فَأَعْرِضُوا۟ عَنْهُمَآ their ways
Most رَّحِيمًا ﴿١٦﴾ Acceptor of the repentance تَوَّابًا is كَانَ Allah
[on] عَلَى (acceptance of) repentance ٱلتَّوْبَةُ verily إِنَّمَا Merciful
بِجَهَـٰلَةٍ evil ٱلسُّوٓءَ do يَعْمَلُونَ (is) for those who لِلَّذِينَ Allah ٱللَّهِ by
فَأُو۟لَـٰٓئِكَ soon مِن قَرِيبٍ they repent يَتُوبُونَ then ثُمَّ in ignorance
وَكَانَ of theirs عَلَيْهِمْ Allah ٱللَّهُ accepts repentance يَتُوبُ and those
All-Wise حَكِيمًا ﴿١٧﴾ All-Knowing عَلِيمًا Allah ٱللَّهُ is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. **16.** And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. **17.** Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٔـٰنَ وَلَا
ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَـٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ
أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

for those who لِلَّذِينَ the repentance ٱلتَّوْبَةُ and (is) not وَلَيْسَتِ
faces حَضَرَ when إِذَا until حَتَّىٰٓ evil deeds ٱلسَّيِّـَٔاتِ do يَعْمَلُونَ
تُبْتُ verily I إِنِّى he says قَالَ the death ٱلْمَوْتُ one of them أَحَدَهُمُ
وَهُمْ die يَمُوتُونَ those who ٱلَّذِينَ nor وَلَا now ٱلْـَٔـٰنَ repent

We أَعْتَدْنَا those أُوْلَٰٓئِكَ (are) disbelievers كُفَّارٌ while they (are) a painful أَلِيمًا ﴿١٨﴾ torment عَذَابًا for them لَهُمْ have prepeared it is lawful يَحِلُّ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا كَرْهًا the women ٱلنِّسَآءَ you inherit تَرِثُوا۟ that أَن for you لَكُمْ you put constraints upon them تَعْضُلُوهُنَّ and (do) not وَلَا by force you ءَاتَيْتُمُوهُنَّ what مَآ a part of بِبَعْضِ that you take away لِتَذْهَبُوا۟ بِفَٰحِشَةٍ they commit يَأْتِينَ that أَن except إِلَّآ have given them in a بِٱلْمَعْرُوفِ and live with them وَعَاشِرُوهُنَّ open مُّبَيِّنَةٍ lewdness then it فَعَسَىٰٓ you dislike them كَرِهْتُمُوهُنَّ and if فَإِن good manner and has وَيَجْعَلَ a thing شَيْـًٔا you dislike تَكْرَهُوا۟ that أَن may be much كَثِيرًا ﴿١٩﴾ good خَيْرًا in it فِيهِ Allah ٱللَّهُ placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. **19.** O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

(your) زَوْجٍ giving up ٱسْتِبْدَالَ you decide/intend أَرَدتُّمُ and if وَإِنْ وَءَاتَيْتُمْ (have a new) wife زَوْجٍ (and in her) place مَّكَانَ wife a heap of gold قِنطَارًا one of them إِحْدَىٰهُنَّ and you have given anything شَيْـًٔا from it مِنْهُ you take away تَأْخُذُوا۟ so do not فَلَا and wrong وَإِثْمًا by slander بُهْتَٰنًا would you take it أَتَأْخُذُونَهُۥ وَقَدْ you could take it تَأْخُذُونَهُۥ and how وَكَيْفَ manifest مُّبِينًا ﴿٢٠﴾

بَعْضٍ (in) to إِلَىٰ one of you بَعْضُكُمْ has gone أَفْضَىٰ when
مِّيثَٰقًا from you مِنكُم and they have taken وَأَخَذْنَ another
مَا you marry تَنكِحُوا۟ and do not وَلَا strong غَلِيظًا ﴿٢١﴾ a covenant
ٱلنِّسَآءِ of مِّنَ your fathers ءَابَآؤُكُم married نَكَحَ whom
إِنَّهُۥ has happened before قَدْ سَلَفَ what مَا except إِلَّا women
and abomination وَمَقْتًا lewdness فَٰحِشَةً was كَانَ indeed it
way سَبِيلًا ﴿٢٢﴾ and an evil وَسَآءَ

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? **21.** And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? **22.** And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

your mothers أُمَّهَٰتُكُمْ to you عَلَيْكُمْ are forbidden حُرِّمَتْ
and وَعَمَّٰتُكُمْ and your sisters وَأَخَوَٰتُكُمْ and your daughters وَبَنَاتُكُمْ
and وَبَنَاتُ and your mother's sisters وَخَٰلَٰتُكُمْ your father's sisters
(of) ٱلْأُخْتِ and daughters وَبَنَاتُ (of) brother ٱلْأَخِ daughters
أَرْضَعْنَكُمْ who ٱلَّٰتِىٓ and your (foster) mothers وَأُمَّهَٰتُكُمُ sister
ٱلرَّضَٰعَةِ from مِّنَ and your sisters وَأَخَوَٰتُكُم gave you suck
(of) your wives نِسَآئِكُمْ and mothers وَأُمَّهَٰتُ milk suckling
حُجُورِكُم in فِى who are ٱلَّٰتِى and your step-daughters وَرَبَٰٓئِبُكُمُ
who ٱلَّٰتِى your wives نِّسَآئِكُمُ from مِّن your laps (guardianship)

دَخَلْتُم you had conjugal relations بِهِنَّ with them فَإِن but if لَّمْ did not تَكُونُوا۟ you have دَخَلْتُم conjugal relations بِهِنَّ with them فَلَا then (there is) no جُنَاحَ sin عَلَيْكُمْ on you وَحَلَـٰٓئِلُ and wives أَبْنَآئِكُمُ (of) your sons ٱلَّذِينَ who (are) مِنْ from أَصْلَـٰبِكُمْ your (own) loins وَأَن and that تَجْمَعُوا۟ you gather بَيْنَ [between] ٱلْأُخْتَيْنِ two sisters إِلَّا except مَا what قَدْ سَلَفَ happened before إِنَّ indeed ٱللَّهَ Allah كَانَ is غَفُورًا All-Forgiving رَّحِيمًا Most Merciful ﴿٢٣﴾

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟
بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

those مَا except إِلَّا women مِنَ ٱلنِّسَآءِ and married ۞ وَٱلْمُحْصَنَٰتُ
ٱللَّهِ a decree كِتَٰبَ your right hands أَيْمَٰنُكُمْ possess مَلَكَتْ whom
and I have been made وَأُحِلَّ (binding) upon you عَلَيْكُمْ (of) Allah
these ذَٰلِكُمْ (are) beyond وَرَآءَ those who مَّا for you لَكُم lawful
by your wealth بِأَمْوَٰلِكُم you seek (them) تَبْتَغُوا۟ that أَن (limits)
debauchery مُسَٰفِحِينَ not غَيْرَ desiring wedlock chastity مُّحْصِنِينَ
from them مِنْهُنَّ [of it] بِهِۦ you benefit ٱسْتَمْتَعْتُم for what فَمَا
as a duty فَرِيضَةً their bridal-due أُجُورَهُنَّ you give them فَـَٔاتُوهُنَّ
for what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ and (there is) no وَلَا
(its) ٱلْفَرِيضَةِ after مِنۢ بَعْدِ [of it] بِهِۦ you mutually agree تَرَٰضَيْتُم
All-Knowing عَلِيمًا is كَانَ Allah ٱللَّهَ indeed إِنَّ prescription
All-Wise ﴿٢٤﴾ حَكِيمًا

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ
ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ
مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

to afford طَوْلًا of you مِنكُمْ is able يَسْتَطِعْ not لَّمْ and who وَمَن
believing ٱلْمُؤْمِنَٰتِ Free chaste ٱلْمُحْصَنَٰتِ he marries يَنكِحَ that أَن
your أَيْمَٰنُكُم possess مَلَكَتْ those whom مَّا from فَمِن women
and وَٱللَّهُ believing ٱلْمُؤْمِنَٰتِ your girls فَتَيَٰتِكُمُ of مِّن right hands
you بَعْضُكُم مِّنۢ بَعْضٍ about your faith بِإِيمَٰنِكُم knows all أَعْلَمُ Allah
with بِإِذْنِ then marry them فَٱنكِحُوهُنَّ are one from another
and give them وَءَاتُوهُنَّ their gaurdians أَهْلِهِنَّ permission of
(they مُحْصَنَٰتٍ in a fair manner بِٱلْمَعْرُوفِ their bridal-due أُجُورَهُنَّ
وَلَا adulterous مُسَٰفِحَٰتٍ not غَيْرَ sould be) chaste (in wedlock)
and when فَإِذَآ secret love affairs أَخْدَانٍ given to مُتَّخِذَٰتِ nor
بِفَٰحِشَةٍ they commit أَتَيْنَ and if فَإِنْ they are married أُحْصِنَّ
(what عَلَى of مَا (is) half نِصْفُ then upon them فَعَلَيْهِنَّ lewdness
the ٱلْعَذَابِ of مِنَ the free unmarried women ٱلْمُحْصَنَٰتِ is) upon
ٱلْعَنَتَ fear خَشِيَ for those who لِمَنْ this (is) ذَٰلِكَ punishment
you persevere تَصْبِرُوا۟ but that وَأَن of you مِنكُمْ (falling into) sin
(is) غَفُورٌ and Allah وَٱللَّهُ for you لَّكُمْ (is) better خَيْرٌ
Most Merciful ﴿٢٥﴾ رَّحِيمٌ All-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliyâ'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

to you لَكُمْ to make clear لِيُبَيِّنَ Allah ٱللَّهُ wishes يُرِيدُ
(of) those who ٱلَّذِينَ (to) ways سُنَنَ and to guide you وَيَهْدِيَكُمْ
and to accept repentance وَيَتُوبَ (were) before you مِن قَبْلِكُمْ
(is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ of you عَلَيْكُمْ
He accepts يَتُوبَ that أَن wishes يُرِيدُ and Allah وَٱللَّهُ All-Wise حَكِيمٌ ﴿٢٦﴾
those who ٱلَّذِينَ and wishes وَيُرِيدُ of you عَلَيْكُمْ repentance
you deviate تَمِيلُوا۟ that أَن (their) lusts ٱلشَّهَوَٰتِ follow يَتَّبِعُونَ
that أَن Allah ٱللَّهُ wishes يُرِيدُ tremendous عَظِيمًا ﴿٢٧﴾ deviation مَيْلًا
and was created وَخُلِقَ for you عَنكُمْ He lightens (burden) يُخَفِّفَ
weak ضَعِيفًا ﴿٢٨﴾ man ٱلْإِنسَٰنُ

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. **27.** Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). **28.** Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ
وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾

you تَأْكُلُوٓا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
unjustly بِٱلْبَٰطِلِ between you بَيْنَكُم your wealth أَمْوَٰلَكُم eat up
تَرَاضٍ by عَن trading تِجَٰرَةً it is تَكُونَ that أَن except إِلَّآ
you kill تَقْتُلُوٓا۟ and do not وَلَا among you مِّنكُمْ mutual consent
to you بِكُمْ is كَانَ Allah ٱللَّهَ indeed إِنَّ yourselves أَنفُسَكُمْ
that ذَٰلِكَ does يَفْعَلْ and whoever وَمَن Most Merciful رَحِيمًا ﴿٢٩﴾
then shall فَسَوْفَ and injustice وَظُلْمًا through aggression عُدْوَٰنًا
عَلَى that ذَٰلِكَ and is وَكَانَ Fire نَارًا We burn him in نُصْلِيهِ
كَبَآئِرَ you avoid تَجْتَنِبُوا۟ if إِن easy يَسِيرًا ﴿٣٠﴾ Allah ٱللَّهِ for

from عَنْهُ you have been forbidden تُنْهَوْنَ that مَا major sins
your (minor) سَيِّـَٔاتِكُمْ from you عَنكُمْ We shall remit نُكَفِّرْ which
مُّدْخَلًا and We would admit you to وَنُدْخِلْكُم offences
a noble كَرِيمًا ﴿٣١﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. **30.** And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. **31.** If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْا and (do) not وَلَا
عَلَىٰ on some of you بَعْضَكُمْ of it بِهِۦ Allah ٱللَّهُ abundantly
from مِّمَّا (is) a share نَصِيبٌ for men لِّلرِّجَالِ (others) بَعْضٍ over
(is) نَصِيبٌ and for women وَلِلنِّسَآءِ they earned ٱكْتَسَبُوا۟ what
ٱللَّهَ and you ask وَسْـَٔلُوا۟ they earned ٱكْتَسَبْنَ for what مِّمَّا a share
is كَانَ Allah ٱللَّهَ indeed إِنَّ His Bounty فَضْلِهِۦٓ of مِن Allah
and to وَلِكُلٍّ All-Knowing عَلِيمًا ﴿٣٢﴾ thing شَىْءٍ of every بِكُلِّ
تَرَكَ of that مِمَّا heirs مَوَٰلِىَ We have appointed جَعَلْنَا every one
and with وَٱلَّذِينَ and relatives وَٱلْأَقْرَبُونَ (by) parents ٱلْوَٰلِدَانِ left
فَـَٔاتُوهُمْ your right hands أَيْمَٰنُكُمْ made convenant عَقَدَتْ whom
عَلَىٰ is كَانَ Allah ٱللَّهَ indeed إِنَّ their share نَصِيبَهُمْ give them
a Witness شَهِيدًا ﴿٣٣﴾ thing شَىْءٍ every كُلِّ over

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. **33.** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* - wills). Truly, Allâh is Ever a Witness over all things.

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

بِمَا women ٱلنِّسَآءِ of عَلَى (are) in charge قَوَّٰمُونَ men ٱلرِّجَالُ
on one of بَعْضَهُمْ Allah ٱللَّهُ conferred abundantly فَضَّلَ because
they spend أَنفَقُوا۟ and because وَبِمَآ others بَعْضٍ over عَلَىٰ them
thus the righteous فَٱلصَّٰلِحَٰتُ their wealth أَمْوَٰلِهِمْ (out) of مِنْ
لِّلْغَيْبِ who gaurd حَٰفِظَٰتٌ (are) devoutly obedient قَٰنِتَٰتٌ women
ٱللَّهُ has gaurded حَفِظَ that which بِمَا in (husband's) absence
their نُشُوزَهُنَّ you fear تَخَافُونَ but those whom وَٱلَّٰتِى Allah
and leave them وَٱهْجُرُوهُنَّ admonish them فَعِظُوهُنَّ rebellion
then فَإِنْ and beat them وَٱضْرِبُوهُنَّ the beds ٱلْمَضَاجِعِ in فِى (alone)
عَلَيْهِنَّ you seek تَبْغُوا۟ then do not فَلَا they obey you أَطَعْنَكُمْ if
عَلِيًّا is كَانَ Allah ٱللَّهَ indeed إِنَّ a way سَبِيلًا against them
Most Great ﴿٣٤﴾ كَبِيرًا Most High

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

between the two بَيْنِهِمَا a breach شِقَاقَ you fear خِفْتُمْ and if وَإِنْ
his family أَهْلِهِۦ from مِّنْ an arbitrator حَكَمًا then appoint فَٱبْعَثُوا۟
يُرِيدَآ if إِن her family أَهْلِهَآ from مِّنْ and an arbitrator وَحَكَمًا
will bring يُوَفِّقِ to set things right إِصْلَٰحًا they both wish
ٱللَّهَ indeed إِنَّ between them بَيْنَهُمَآ Allah ٱللَّهُ reconciliation
Aware (of every thing) خَبِيرًا ﴿٣٥﴾ All-Knower عَلِيمًا is كَانَ Allah
and do not وَلَا Allah ٱللَّهَ and you serve (worship) وَٱعْبُدُوا۟
and to وَبِٱلْوَٰلِدَيْنِ anything شَيْـًٔا with Him بِهِۦ you associate تُشْرِكُوا۟
and وَٱلْيَتَٰمَىٰ and relatives وَبِذِى ٱلْقُرْبَىٰ do good إِحْسَٰنًا parents
ذِى and the neighbour وَٱلْجَارِ and the needy وَٱلْمَسَٰكِينِ orphans
(who is) ٱلْجُنُبِ and the neighbour وَٱلْجَارِ (who is) relative ٱلْقُرْبَىٰ
وَٱبْنِ by your side بِٱلْجَنۢبِ and (to) companion وَٱلصَّاحِبِ a stranger
أَيْمَٰنُكُمْ possessed مَلَكَتْ and those وَمَا and the wayfarer ٱلسَّبِيلِ
يُحِبُّ dose not لَا Allah ٱللَّهَ indeed إِنَّ (by) your right hands
(and) boastful فَخُورًا ﴿٣٦﴾ proud مُخْتَالًا is كَانَ one who مَن love

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. **36.** Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

النَّاسَ and command وَيَأْمُرُونَ are stingy يَبْخَلُونَ those who الَّذِينَ
مَا and (who) hide وَيَكْتُمُونَ with stinginess بِالْبُخْلِ people
His Bounty فَضْلِهِ of مِن Allah اللَّهُ gave them آتَاهُمُ what
عَذَابًا for the disbelievers لِلْكَافِرِينَ and We have prepared وَأَعْتَدْنَا
يُنفِقُونَ and those who وَالَّذِينَ a humiliating ﴿٣٧﴾ مُّهِينًا torment
and وَلَا of men النَّاسِ to be seen رِئَاءَ their wealth أَمْوَالَهُمْ spend
in Day بِالْيَوْمِ nor وَلَا in Allah بِاللَّهِ they believe يُؤْمِنُونَ neither
for لَهُ Satan الشَّيْطَانُ is يَكُنِ and who وَمَن the Last الْآخِرِ
﴿٣٨﴾ قَرِينًا then what a bad فَسَاءَ (as) a companion قَرِينًا him
they would have عَلَيْهِمْ and what (harm) وَمَاذَا companion (he has)
the الْآخِرِ and Day وَالْيَوْمِ in Allah بِاللَّهِ they believed آمَنُوا had لَوْ
gave them for رَزَقَهُمُ out of what مِمَّا and spent وَأَنفَقُوا Last
﴿٣٩﴾ عَلِيمًا of them بِهِمْ Allah اللَّهُ and is وَكَانَ Allah اللَّهُ sustenance
All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. **38.** And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! **39.** And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

(not even of) مِثْقَالَ wrong يَظْلِمُ does not لَا Allah اللَّهَ indeed إِنَّ
a good حَسَنَةً there is تَكُ and if وَإِن an atom ذَرَّةٍ weight (of)
with لَّدُنْهُ from مِن and gives وَيُؤْتِ He doubles it يُضَاعِفْهَا
when إِذَا how then فَكَيْفَ a great ﴿٤٠﴾ عَظِيمًا reward أَجْرًا Him

a بِشَهِيدٍ community أُمَّةٍ each كُلِّ from مِن We bring جِئْنَا
these هَٰٓؤُلَآءِ on/against عَلَىٰ you بِكَ and we bring وَجِئْنَا witness
would wish يَوَدُّ on that Day يَوْمَئِذٍ as a witness شَهِيدًا (41) people
ٱلرَّسُولَ and disobeyed وَعَصَوُا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ
the ٱلْأَرْضُ with them بِهِمُ was levelled تُسَوَّىٰ if لَوْ the Messenger
(from) ٱللَّهَ they (be able to) hide يَكْتُمُونَ but (would) not وَلَا earth
any matter حَدِيثًا (42) Allah

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. **41.** How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? **42.** On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا (43)

draw تَقْرَبُوا۟ (do) not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
سُكَٰرَىٰ while you are وَأَنتُمْ (to) the prayer ٱلصَّلَوٰةَ near
you utter تَقُولُونَ what مَا you know تَعْلَمُوا۟ until حَتَّىٰ intoxicated
(while you are) defiled (or in a state of sexual جُنُبًا nor وَلَا
حَتَّىٰ way سَبِيلٍ passing on عَابِرِى except (when) إِلَّا impurity)
مَّرْضَىٰٓ you are كُنتُم and if وَإِن you wash yourselves تَغْتَسِلُوا۟ until
مِّنكُم one أَحَدٌ came جَآءَ or أَوْ a journey سَفَرٍ on عَلَىٰ or أَوْ ill
you had a sexual لَٰمَسْتُمُ or أَوْ a toilet ٱلْغَآئِطِ from مِّنَ of you
مَآءً you find تَجِدُوا۟ but did not فَلَمْ (with) women ٱلنِّسَآءَ contact
and فَٱمْسَحُوا۟ clean طَيِّبًا earth صَعِيدًا do Tayammum فَتَيَمَّمُوا۟ water
إِنَّ and your hands وَأَيْدِيكُمْ your faces بِوُجُوهِكُمْ rub therewith
(43) غَفُورًا Oft-Pardoning عَفُوًّا is كَانَ Allah ٱللَّهَ indeed
All-Forgiving

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يَشْتَرُونَ ٱلضَّلَـٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾ وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ
وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ
وَأَقْوَمَ وَلَـٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

were أُوتُوا۟ those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ
they يَشْتَرُونَ the Book ٱلْكِتَـٰبِ of مِّنَ a portion نَصِيبًا given
you تَضِلُّوا۟ that أَن and they wish وَيُرِيدُونَ error ٱلضَّلَـٰلَةَ purchase
knows well أَعْلَمُ but Allah وَٱللَّهُ the (Right) Path ﴿٤٤﴾ ٱلسَّبِيلَ lose
(as a) وَلِيًّا Allah بِٱللَّهِ and suffices وَكَفَىٰ your enemies بِأَعْدَآئِكُمْ
مِّنَ (as a) Helper ﴿٤٥﴾ نَصِيرًا Allah بِٱللَّهِ and suffices وَكَفَىٰ Protector
the ٱلْكَلِمَ they change يُحَرِّفُونَ are Jews هَادُوا۟ those who ٱلَّذِينَ of
سَمِعْنَا and they say وَيَقُولُونَ their places مَّوَاضِعِهِۦ from عَن words
غَيْرَ and hear (us) وَٱسْمَعْ and we disobeyed وَعَصَيْنَا we heard
twisting لَيًّۢا and hearken to us وَرَٰعِنَا hearkening مُسْمَعٍ without
the (true) ٱلدِّينِ [in] فِى and slandering وَطَعْنًا their tongues بِأَلْسِنَتِهِمْ
وَأَطَعْنَا we heard سَمِعْنَا (had) said قَالُوا۟ they أَنَّهُمْ and if وَلَوْ religion
it لَكَانَ and look at us وَٱنظُرْنَا and hear (us) وَٱسْمَعْ and we obeyed
and more proper وَأَقْوَمَ for them لَّهُمْ better خَيْرًا would have been
due to their بِكُفْرِهِمْ Allah ٱللَّهُ cursed them لَّعَنَهُمُ but وَلَـٰكِن
﴿٤٦﴾ قَلِيلًا except إِلَّا they believe يُؤْمِنُونَ so do not فَلَا disbelief
.a few

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. **45.** Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Walî* (Protector), and Allâh is Sufficient as a Helper. **46.** Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

the ٱلْكِتَٰبَ have been given أُوتُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
مُصَدِّقًا We have sent down نَزَّلْنَا in what بِمَا believe ءَامِنُوا۟ Scripture
that أَن before مِّن قَبْلِ with you مَعَكُم what is لِّمَا confirming
أَدْبَارِهَآ to عَلَىٰٓ and turn them فَنَرُدَّهَا faces وُجُوهًا We efface نَّطْمِسَ
We cursed لَعَنَّآ as كَمَا We curse them نَلْعَنَهُمْ or أَوْ their backs
the أَمْرُ and is وَكَانَ (of) Sabbath ٱلسَّبْتِ People أَصْحَٰبَ
ٱللَّهَ indeed إِنَّ executed مَفْعُولًا ﴿٤٧﴾ (of) Allah ٱللَّهِ Commandment
a partner is يُشْرَكَ that أَن forgive يَغْفِرُ (does) not لَا Allah
ذَٰلِكَ other than مَا دُونَ and He forgives وَيَغْفِرُ to Him بِهِۦ ascribed
يُشْرِكْ and whoever وَمَن He wills يَشَآءُ to whom لِمَن that
he has ٱفْتَرَىٰٓ indeed فَقَدِ with Allah بِٱللَّهِ associates anyone
tremendous عَظِيمًا ﴿٤٨﴾ a sin إِثْمًا devised

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed. **48.** Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

claim يُزَكُّونَ those who الَّذِينَ (to) إِلَى you see تَرَ (did) not أَلَمْ

يُزَكِّي Allah اللَّهُ though (it is) بَلِ for themselves أَنفُسَهُمْ purity

يُظْلَمُونَ and not وَلَا He pleases يَشَاءُ whom مَن Who purifies

يَفْتَرُونَ how كَيْفَ see انظُرْ the least فَتِيلًا ﴿٤٩﴾ they will be wronged

and suffices وَكَفَىٰ a lie الْكَذِبَ Allah اللَّهِ against عَلَى they invent

you تَرَ (have) not أَلَمْ manifest مُّبِينًا ﴿٥٠﴾ to be a sin إِثْمًا it بِهِ

a portion نَصِيبًا were given أُوتُوا those who الَّذِينَ (to) إِلَى seen

in baseless بِالْجِبْتِ they believe يُؤْمِنُونَ the Book الْكِتَابِ of مِّنَ

لِلَّذِينَ and they say وَيَقُولُونَ and false deities وَالطَّاغُوتِ superstitions

better أَهْدَىٰ (that) they are هَٰؤُلَاءِ disbelieved كَفَرُوا to those who

(to the سَبِيلًا ﴿٥١﴾ believed آمَنُوا those who الَّذِينَ than مِنَ guided

Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (a scalish thread in the long slit of a date stone). **50.** Look, how they invent a lie against Allâh, and enough is that as a manifest sin. **51.** Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

and وَمَن Allah اللَّهُ whom cursed لَعَنَهُمُ those الَّذِينَ they are أُولَٰئِكَ

for لَهُ you find تَجِدَ then will not فَلَن Allah اللَّهُ curses يَلْعَنِ whom

in مِّنَ a share نَصِيبٌ they have لَهُمْ or أَمْ any helper نَصِيرًا ﴿٥٢﴾ him

النَّاسَ they would give يُؤْتُونَ not لَّا then فَإِذًا the dominion الْمُلْكِ

or أَمْ (even) a speck on the back of a date-stone نَقِيرًا ﴿٥٣﴾ people
gave ءَاتَىٰهُمُ what مَآ on عَلَىٰ people ٱلنَّاسَ do they envy يَحْسُدُونَ
We ءَاتَيْنَآ indeed فَقَدْ His Bounty فَضْلِهِۦ of مِن Allah ٱللَّهُ them
وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ (of) Abraham إِبْرَٰهِيمَ family ءَالَ gave
a kingdom مُّلْكًا and We gave them وَءَاتَيْنَٰهُم and the Wisdom
great عَظِيمًا ﴿٥٤﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, **53.** Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). **54.** Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

وَمِنْهُم in him بِهِۦ believed ءَامَنَ who مَّنْ of them (the Jews) فَمِنْهُم
from him عَنْهُ turned away صَدَّ who مَّن and of them (were some)
ٱلَّذِينَ indeed إِنَّ for a blaze سَعِيرًا ﴿٥٥﴾ Hell بِجَهَنَّمَ and suffices وَكَفَىٰ
We نُصْلِيهِمْ shall سَوْفَ Our Signs بِـَٔايَٰتِنَا rejected كَفَرُوا۟ those who
(are) burnt نَضِجَتْ as often as كُلَّمَا (in) Fire نَارًا shall burn them
skins جُلُودًا We shall change them بَدَّلْنَٰهُمْ their skins جُلُودُهُم out
the ٱلْعَذَابَ that they may taste لِيَذُوقُوا۟ other (than) that غَيْرَهَا
All-Mighty عَزِيزًا is كَانَ Allah ٱللَّهَ indeed إِنَّ punishment
and وَعَمِلُوا۟ believed ءَامَنُوا۟ and those who وَٱلَّذِينَ All-Wise حَكِيمًا ﴿٥٦﴾
جَنَّٰتٍ We shall admit them to سَنُدْخِلُهُمْ good deeds ٱلصَّٰلِحَٰتِ did
to خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under which مِن تَحْتِهَا flow تَجْرِى Gardens

أَزْوَٰجٌ in it فِيهَا for them لَهُمْ forever أَبَدًا therein فِيهَا abide
ظِلًّا and We shall admit them to وَنُدْخِلُهُمْ pure مُّطَهَّرَةٌ spouses
with plenteous shade ظَلِيلًا (٥٧) a shelter

55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them). **56.** Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. **57.** But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

۞إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا (٥٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

you تُؤَدُّوا that أَن commands you يَأْمُرُكُمْ Allah ٱللَّهَ verily ۞إِنَّ
(those who are) worthy of أَهْلِهَا to إِلَىٰٓ the trusts ٱلْأَمَٰنَٰتِ deliver
بَيْنَ you judge حَكَمْتُم and when وَإِذَا them (their owners)
with بِٱلْعَدْلِ you should judge تَحْكُمُوا that أَن people ٱلنَّاسِ between
admonishes يَعِظُكُم excellently نِعِمَّا Allah ٱللَّهَ indeed إِنَّ justice
بَصِيرًا (٥٨) All- Hearing سَمِيعًۢا is كَانَ Allah ٱللَّهَ verily إِنَّ of it بِهِۦٓ you
you obey أَطِيعُوا believe ءَامَنُوٓا who ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Seeing
and وَأُو۟لِى ٱلْأَمْرِ the Messenger ٱلرَّسُولَ and you obey وَأَطِيعُوا Allah ٱللَّهَ
you تَنَٰزَعْتُمْ then if فَإِن among you مِنكُمْ those having authority
إِلَى refer it فَرُدُّوهُ anything شَىْءٍ in فِى dispute among yourselves
تُؤْمِنُونَ you كُنتُمْ if إِن and the Messenger وَٱلرَّسُولِ Allah ٱللَّهِ to
خَيْرٌ that ذَٰلِكَ the Last ٱلْءَاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe
(for final) (٥٩) تَأْوِيلًا and more suitable وَأَحْسَنُ (is) better
Interpretation

58. Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. **59.** O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّـٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَـٰنُ أَن يُضِلَّهُمْ ضَلَـٰلًۢا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَـٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾

يَزْعُمُونَ those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ
has been أُنزِلَ in what بِمَآ believe ءَامَنُوا۟ that they أَنَّهُمْ claim
مِن قَبْلِكَ was sent down أُنزِلَ and what وَمَآ to you إِلَيْكَ sent down
they go for يَتَحَاكَمُوٓا۟ that أَن they wish يُرِيدُونَ before you
أُمِرُوٓا۟ while وَقَدْ Taghut (fake judges) ٱلطَّـٰغُوتِ to إِلَى judgement
بِهِۦ they should reject يَكْفُرُوا۟ that أَن they had been ordered
he misleads يُضِلَّهُمْ that أَن Satan ٱلشَّيْطَـٰنُ but wishes وَيُرِيدُ it
it قِيلَ and when وَإِذَا far away بَعِيدًا ﴿٦٠﴾ misleading ضَلَـٰلًۢا them
sent down أَنزَلَ what مَآ to إِلَىٰ come تَعَالَوْا۟ to them لَهُمْ is said
you see رَأَيْتَ the Messenger ٱلرَّسُولِ and to وَإِلَى Allah ٱللَّهُ
from you عَنكَ turn away يَصُدُّونَ the hypocrites ٱلْمُنَـٰفِقِينَ
with aversion صُدُودًا ﴿٦١﴾

60. Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût* (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. **61.** And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

فَكَيْفَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَـٰنًا وَتَوْفِيقًا ﴿٦٢﴾ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ

قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ
فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

a مُّصِيبَةٌ befalls them أَصَٰبَتْهُم when إِذَآ how then فَكَيْفَ
ثُمَّ their hands أَيْدِيهِمْ sent forth قَدَّمَتْ for what بِمَا calamity
by بِٱللَّهِ swearing يَحْلِفُونَ they came to you جَآءُوكَ then
good will إِحْسَٰنًا only إِلَّآ We wanted أَرَدْنَآ verily إِنْ Allah
those of whom ٱلَّذِينَ they are أُو۟لَٰٓئِكَ and reconciliation ﴿٦٢﴾ وَتَوْفِيقًا
their hearts قُلُوبِهِمْ (is) in فِى what مَا Allah ٱللَّهُ knows يَعْلَمُ
and admonish them وَعِظْهُمْ from them عَنْهُمْ so turn away فَأَعْرِضْ
قَوْلًۢا themselves أَنفُسِهِمْ about فِىٓ to them لَّهُمْ and say وَقُل
مِن رَّسُولٍ We sent أَرْسَلْنَا and never وَمَآ penetrating ﴿٦٣﴾ بَلِيغًا words
by Leave بِإِذْنِ that he is obeyed لِيُطَاعَ but إِلَّا a Messenger
they ظَّلَمُوٓا۟ when إِذ they أَنَّهُمْ and if وَلَوْ Allah ٱللَّهِ (of)
فَٱسْتَغْفَرُوا۟ they came to you جَآءُوكَ themselves أَنفُسَهُمْ wronged
and asked وَٱسْتَغْفَرَ Allah ٱللَّهَ and asked forgiveness (of)
they لَوَجَدُوا۟ the Messenger ٱلرَّسُولُ for them لَهُمُ forgiveness
Most ﴿٦٤﴾ رَّحِيمًا All-Forgiving تَوَّابًا Allah ٱللَّهَ would have found
Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" **63.** They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves. **64.** We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

they believe يُؤْمِنُونَ do not لَا by your Lord وَرَبِّكَ but no فَلَا
شَجَرَ in what فِيمَا they make you judge يُحَكِّمُوكَ until حَتَّىٰ
يَجِدُوا do not لَا and ثُمَّ between them بَيْنَهُمْ rose (disputes)
on what مِّمَّا anguish حَرَجًا themselves أَنفُسِهِمْ in فِي they find
تَسْلِيمًا ﴿٦٥﴾ and submit (accept) وَيُسَلِّمُوا you have decided قَضَيْتَ
عَلَيْهِمْ had enjoined كَتَبْنَا We أَنَّا and if وَلَوْ with full submission
or أَوِ yourselves أَنفُسَكُمْ you kill اقْتُلُوا that أَنِ upon them
they would فَعَلُوهُ not مَّا (from) your homes مِن دِيَارِكُم leave اخْرُجُوا
and وَلَوْ of them مِّنْهُمْ very few قَلِيلٌ but/except إِلَّا have done it
they were admonished يُوعَظُونَ what مَا had done فَعَلُوا they أَنَّهُمْ if
وَأَشَدَّ for them لَّهُمْ better خَيْرًا it would have been لَكَانَ of it بِهِ
(to their) firmness تَثْبِيتًا ﴿٦٦﴾ and (would have) added

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

لَّدُنَّا from مِّن We would have given them لَّآتَيْنَاهُم and then وَإِذًا
and We would وَلَهَدَيْنَاهُمْ a great عَظِيمًا ﴿٦٧﴾ reward أَجْرًا Ourselves
and وَمَن Straight مُّسْتَقِيمًا ﴿٦٨﴾ (to the) Way صِرَاطًا have guided them

فَأُوْلَٰٓئِكَ	and the Messenger	وَٱلرَّسُولَ	Allah	ٱللَّهَ	obeys	يُطِعِ	whoso		
bestowed (His) Blessings	أَنۡعَمَ	those	ٱلَّذِينَ	(will be) with	مَعَ	they			
وَٱلصِّدِّيقِينَ	the Prophets	ٱلنَّبِيِّـۧنَ	of	مِّنَ	upon them	عَلَيۡهِم	Allah	ٱللَّهُ	
and the	وَٱلصَّٰلِحِينَۚ	and the martyrs	وَٱلشُّهَدَآءِ	and the truthful					
رَفِيقٗا ﴿٦٩﴾	these are	أُوْلَٰٓئِكَ	and how excellent	وَحَسُنَ	righteous				
ٱللَّهِۚ	from	مِنَ	the Bounty	ٱلۡفَضۡلُ	that (is)	ذَٰلِكَ	companions		
(as) All-Knower	عَلِيمٗا ﴿٧٠﴾	Allah	بِٱللَّهِ	and suffices	وَكَفَىٰ	Allah			

67. And indeed We should then have bestowed upon them a great reward from Ourselves. **68.** And indeed We should have guided them to the Straight Way. **69.** And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! **70.** Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ﴿٧١﴾ وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ فَإِنۡ أَصَٰبَتۡكُم مُّصِيبَةٞ قَالَ قَدۡ أَنۡعَمَ ٱللَّهُ عَلَيَّ إِذۡ لَمۡ أَكُن مَّعَهُمۡ شَهِيدٗا ﴿٧٢﴾ وَلَئِنۡ أَصَٰبَكُمۡ فَضۡلٞ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمۡ تَكُنۢ بَيۡنَكُمۡ وَبَيۡنَهُۥ مَوَدَّةٞ يَٰلَيۡتَنِي كُنتُ مَعَهُمۡ فَأَفُوزَ فَوۡزًا عَظِيمٗا ﴿٧٣﴾

your	حِذۡرَكُمۡ	you take	خُذُواْ	believe	ءَامَنُواْ	who	ٱلَّذِينَ	O you	يَٰٓأَيُّهَا
ٱنفِرُواْ	or	أَوِ	in groups	ثُبَاتٍ	and advance	فَٱنفِرُواْ	precautions		
among you (is)	مِنكُمۡ	and indeed	وَإِنَّ	all together	جَمِيعٗا ﴿٧١﴾	advance			
befell you	أَصَٰبَتۡكُم	then if	فَإِنۡ	lags behind	لَّيُبَطِّئَنَّ	he who	لَمَن		
bestowed (His)	أَنۡعَمَ	indeed	قَدۡ	he said	قَالَ	a calamity	مُّصِيبَةٞ		
مَّعَهُمۡ	I was	أَكُن	not	لَمۡ	that	إِذۡ	upon me	عَلَيَّ	Allah ٱللَّهُ Blessings
فَضۡلٞ	befell you	أَصَٰبَكُمۡ	and if	وَلَئِنۡ	present	شَهِيدٗا ﴿٧٢﴾	with them		
لَّمۡ	as if	كَأَن	he would say	لَيَقُولَنَّ	Allah	ٱللَّهِ	from	مِّنَ	the Bounty
and between	وَبَيۡنَهُۥ	between you	بَيۡنَكُمۡ	there been	تَكُنۢ	(had) not			
مَعَهُمۡ	è I had been	كُنتُ	would that	يَٰلَيۡتَنِي	an affection	مَوَدَّةٞ	him		
success	فَوۡزًا	then I should have achieved	فَأَفُوزَ	with them					
a great	عَظِيمٗا ﴿٧٣﴾								

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. **72.** There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them." **73.** But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

ٱلَّذِينَ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى let fight فَلْيُقَٰتِلْ ۞
بِٱلْءَاخِرَةِ (of this) world ٱلدُّنْيَا life ٱلْحَيَوٰةَ sell يَشْرُونَ those who
فِى fights يُقَٰتِلْ and whoever وَمَن in exchange of the Hereafter
gets يَغْلِبْ or أَوْ and is killed فَيُقْتَلْ (of) Allah ٱللَّهِ Way سَبِيلِ in
﴿٧٤﴾ عَظِيمًا reward أَجْرًا We grant him نُؤْتِيهِ soon shall فَسَوْفَ victory
تُقَٰتِلُونَ (do) not لَا (is wrong) with you لَكُمْ and what وَمَا great
and وَٱلْمُسْتَضْعَفِينَ (of) Allah ٱللَّهِ Way سَبِيلِ in فِى (that) you fight
and وَٱلنِّسَآءِ men ٱلرِّجَالِ among مِنَ (for) weak (and oppressed)
Our Lord رَبَّنَآ say يَقُولُونَ who ٱلَّذِينَ and children وَٱلْوِلْدَٰنِ women
(are) ٱلظَّالِمِ town ٱلْقَرْيَةِ this هَٰذِهِ of مِنْ bring us out أَخْرِجْنَا
مِن for us لَّنَا and appoint وَٱجْعَل whose people أَهْلُهَا oppressors
for us لَّنَا and appoint وَٱجْعَل a protector وَلِيًّا Yourself لَّدُنكَ from
a helper ﴿٧٥﴾ نَصِيرًا yourself لَّدُنكَ from مِن

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward. **75.** And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

ٱللَّهِ the Way سَبِيلِ in فِى fight يُقَٰتِلُونَ believe ءَامَنُوا۟ those who ٱلَّذِينَ
فِى fight يُقَٰتِلُونَ disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ (of) Allah
so you fight فَقَٰتِلُوٓا۟ (of) Taghut (Satan) ٱلطَّٰغُوتِ the way سَبِيلِ in
strategy كَيْدَ indeed إِنَّ (of) Satan ٱلشَّيْطَٰنِ friends أَوْلِيَآءَ (against)
you seen تَرَ have not أَلَمْ weak ضَعِيفًا ﴿٧٦﴾ is كَانَ Satan ٱلشَّيْطَٰنِ (of)
hold كُفُّوٓا۟ to them لَهُمْ (when) it was said قِيلَ those ٱلَّذِينَ (to) إِلَى
وَءَاتُوا۟ the prayer ٱلصَّلَوٰةَ and establish وَأَقِيمُوا۟ your hands أَيْدِيَكُمْ back
عَلَيْهِمُ was enjoined كُتِبَ but when فَلَمَّا Zakat ٱلزَّكَوٰةَ and pay
of them مِّنْهُمْ a group فَرِيقٌ then إِذَا the fighting ٱلْقِتَالُ upon them
أَشَدَّ or أَوْ Allah ٱللَّهِ as (they) fear كَخَشْيَةِ men ٱلنَّاسَ fear يَخْشَوْنَ
why لِمَ our Lord رَبَّنَا and they said وَقَالُوا۟ fear خَشْيَةً even greater
why لَوْلَآ the fighting ٱلْقِتَالَ on us عَلَيْنَا have You ordained كَتَبْتَ
قَرِيبٍ another period أَجَلٍ for إِلَىٰٓ you defer it for us أَخَّرْتَنَآ did not
(is) little قَلِيلٌ (of) (this) world ٱلدُّنْيَا enjoyment مَتَٰعُ say قُلْ close
ٱتَّقَىٰ for whoever لِّمَنِ (is) better خَيْرٌ and the Hereafter وَٱلْءَاخِرَةُ
in ﴿٧٧﴾ فَتِيلًا you shall be wronged تُظْلَمُونَ and not وَلَا fears Allah
the least

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan). **77.** Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scalish thread in the long slit of a date stone).

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَـٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ
فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَـٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

ٱلْمَوْتُ will overtake you يُدْرِككُّمُ you may be تَكُونُوا۟ wherever أَيْنَمَا
built up مُّشَيَّدَةٍ towers بُرُوجٍ in فِى you are كُنتُمْ even if وَلَوْ death
they يَقُولُوا۟ a good حَسَنَةٌ happens to them تُصِبْهُمْ and if وَإِن lofty
befalls تُصِبْهُمْ and if وَإِن Allah ٱللَّهِ (is) from مِنْ عِندِ this هَـٰذِهِۦ say
(is) from you مِنْ عِندِكَ this هَـٰذِهِۦ they say يَقُولُوا۟ an evil سَيِّئَةٌ them
so what (is wrong فَمَالِ Allah ٱللَّهِ (is) from مِّنْ عِندِ all كُلٌّ say قُلْ
يَفْقَهُونَ they seem يَكَادُونَ do not لَا people ٱلْقَوْمِ these هَـٰٓؤُلَآءِ with)
happened to أَصَابَكَ whatever مَّآ any word حَدِيثًا ﴿٧٨﴾ to understand
and whatever وَمَآ Allah ٱللَّهِ (is) from فَمِنَ good حَسَنَةٍ of مِنْ you
yourself نَّفْسِكَ (is) from فَمِن evil سَيِّئَةٍ of مِن befell you أَصَابَكَ
as رَسُولًا for mankind لِلنَّاسِ and We have sent you وَأَرْسَلْنَـٰكَ
as a Witness ﴿٧٩﴾ شَهِيدًا Allah بِٱللَّهِ and suffices وَكَفَىٰ a Messenger

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? **79.** Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ
عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ
وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾

أَطَاعَ has indeed فَقَدْ the Messenger ٱلرَّسُولَ obeys يُطِعِ who مَّن
so not فَمَآ turned away تَوَلَّىٰ and who وَمَن Allah ٱللَّهَ obeyed
as a keeper ﴿٨٠﴾ حَفِيظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَـٰكَ

but فَإِذَا obedience طَاعَةٌ and they say وَيَقُولُونَ
spends night بَيَّتَ your presence مِنْ عِندِكَ they leave بَرَزُوا when
ٱلَّذِى other than غَيْرَ of them مِّنْهُمْ a group طَآئِفَةٌ (planning)
what مَا records يَكْتُبُ and Allah وَٱللَّهُ you say تَقُولُ what
(from) عَنْهُمْ so turn فَأَعْرِضْ they spend night (in planning) يُبَيِّتُونَ
and suffices وَكَفَىٰ Allah ٱللَّهِ in عَلَى and put your trust وَتَوَكَّلْ them
ponder يَتَدَبَّرُونَ do they not أَفَلَا as a trustee وَكِيلًا ﴿٨١﴾ Allah بِٱللَّهِ
غَيْرِ from مِنْ عِندِ been كَانَ and had it وَلَوْ the Quran ٱلْقُرْءَانَ over
فِيهِ certainly they would have found لَوَجَدُوا Allah ٱللَّهِ other than
many كَثِيرًا ﴿٨٢﴾ contradictions ٱخْتِلَٰفًا in it

80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. **81.** They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. **82.** Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

of مِّنَ a matter أَمْرٌ comes to them جَآءَهُمْ and whenever وَإِذَا
وَلَوْ it بِهِۦ they spread أَذَاعُوا۟ fear ٱلْخَوْفِ or أَوِ peace ٱلْأَمْنِ
وَإِلَىٰٓ the Messenger ٱلرَّسُولِ to إِلَى they reffered it رَدُّوهُ but had
it لَعَلِمَهُ among them مِنْهُمْ those having authority أُو۟لِى ٱلْأَمْرِ and to
may infer يَسْتَنۢبِطُونَهُۥ those who ٱلَّذِينَ would have been known by
and had not (there وَلَوْلَا from them مِنْهُمْ (right conclusions)
and His وَرَحْمَتُهُۥ on you عَلَيْكُمْ (of) Allah ٱللَّهِ Bounty فَضْلُ been)
Satan ٱلشَّيْطَٰنَ certainly you would have followed لَٱتَّبَعْتُمُ Mercy

إِلَّا but قَلِيلًا ﴿٨٣﴾ a few فَقَٰتِلْ so fight فِى in سَبِيلِ the Way ٱللَّهِ (of) Allah لَا not تُكَلَّفُ (you are) accountable إِلَّا but نَفْسَكَ for yourself وَحَرِّضِ and rouse ٱلْمُؤْمِنِينَ the believers عَسَى maybe ٱللَّهُ Allah أَن that يَكُفَّ restrain بَأْسَ evil ٱلَّذِينَ (of) those who كَفَرُوا۟ disbelieved وَٱللَّهُ and Allah أَشَدُّ (is) Stronger بَأْسًا in might وَأَشَدُّ and Stronger تَنكِيلًا ﴿٨٤﴾ in punishing

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.
84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

مَّن whosoever يَشْفَعْ intercedes شَفَٰعَةً intercession حَسَنَةً a good يَكُن he shall have لَّهُۥ for him نَصِيبٌ a share مِّنْهَا of it وَمَن and whosoever يَشْفَعْ intercedes شَفَٰعَةً intercession سَيِّئَةً an evil يَكُن He shall have لَّهُۥ for him كِفْلٌ burden مِّنْهَا of it وَكَانَ and is ٱللَّهُ Allah عَلَىٰ over كُلِّ every شَىْءٍ thing مُّقِيتًا ﴿٨٥﴾ Reckoner وَإِذَا and when حُيِّيتُم you are greeted بِتَحِيَّةٍ with a greeting فَحَيُّوا۟ you greet بِأَحْسَنَ better مِنْهَآ than that أَوْ or رُدُّوهَآ return it (equally) إِنَّ indeed ٱللَّهَ Allah كَانَ is عَلَىٰ over كُلِّ every شَىْءٍ thing حَسِيبًا ﴿٨٦﴾ Account-Taker ٱللَّهُ Allah لَآ (there is) no إِلَٰهَ god إِلَّا but هُوَ Him لَيَجْمَعَنَّكُمْ He would certainly gather you together إِلَىٰ to يَوْمِ Day ٱلْقِيَٰمَةِ (of) Resurrection لَا (there is) no رَيْبَ doubt فِيهِ in it (about which) وَمَنْ and who أَصْدَقُ (is) truer مِنَ than ٱللَّهِ Allah حَدِيثًا ﴿٨٧﴾ in statement

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. **86.** When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. **87.** Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

۞ فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾ وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِي سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

regarding فِي with you لَكُمْ then what (is the matter) ۞ فَمَا
وَٱللَّهُ (you have become) two parties فِئَتَيْنِ the hypocrites ٱلْمُنَٰفِقِينَ
they كَسَبُوٓا۟ for what بِمَا cast them back أَرْكَسَهُم when Allah
whom مَنْ you guide تَهْدُوا۟ that أَن do you want أَتُرِيدُونَ earned
lets go astray يُضْلِلِ and whom وَمَن Allah ٱللَّهُ lets go astray أَضَلَّ
a way سَبِيلًا ﴿٨٨﴾ for him لَهُۥ you find تَجِدَ will not فَلَن Allah ٱللَّهُ
they كَفَرُوا۟ as كَمَا you disbelieve تَكْفُرُونَ if لَوْ they wish وَدُّوا۟
so do فَلَا alike (equal) سَوَآءً and you become فَتَكُونُونَ disbelieve
يُهَاجِرُوا۟ till حَتَّىٰ friends أَوْلِيَآءَ from them مِنْهُمْ you take تَتَّخِذُوا۟ not
تَوَلَّوْا۟ but if فَإِن (of) Allah ٱللَّهِ the Way سَبِيلِ in فِي they emigrate
حَيْثُ and kill them وَٱقْتُلُوهُمْ seize them فَخُذُوهُمْ they turn back
you تَتَّخِذُوا۟ (and) neither وَلَا you find them وَجَدتُّمُوهُمْ wherever
a helper نَصِيرًا ﴿٨٩﴾ nor وَلَا a friend وَلِيًّا from them مِنْهُمْ take

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). **89.** They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

بَيْنَكُمْ a group قَوْمٍ (to) إِلَىٰ join يَصِلُونَ those who ٱلَّذِينَ except إِلَّا
or أَوْ (is) a treaty مِّيثَٰقٌ and between them وَبَيْنَهُم between you
their صُدُورُهُمْ restraining حَصِرَتْ those who come to you جَآءُوكُمْ
قَوْمَهُمْ they fight يُقَٰتِلُوا۟ or أَوْ they fight you يُقَٰتِلُوكُمْ that أَن breasts
He would لَسَلَّطَهُمْ Allah ٱللَّهُ willed شَآءَ and had وَلَوْ their people
and they would فَلَقَٰتَلُوكُمْ over you عَلَيْكُمْ have given them power
فَلَمْ they withdraw from you ٱعْتَزَلُوكُمْ so if فَإِنِ have fought you
(to) إِلَيْكُمُ and offer وَأَلْقَوْا۟ fight against you يُقَٰتِلُوكُمْ and did not
لَكُمْ Allah ٱللَّهُ made جَعَلَ then has not فَمَا peace ٱلسَّلَمَ you
a way ﴿٩٠﴾ سَبِيلًا against them عَلَيْهِمْ for you

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾

that أَن who wish يُرِيدُونَ others ءَاخَرِينَ you will find سَتَجِدُونَ
and they be secure from وَيَأْمَنُوا۟ they be secure from you يَأْمَنُوكُمْ
to إِلَى they are returned رُدُّوٓا۟ whenever كُلَّ مَا their people قَوْمَهُمْ
so if فَإِن into it فِيهَا they plunge أُرْكِسُوا۟ a mischief/temptation ٱلْفِتْنَةِ
إِلَيْكُمُ and offer وَيُلْقُوٓا۟ they withdraw from you يَعْتَزِلُوكُمْ did not لَّمْ
their hands أَيْدِيَهُمْ and they hold وَيَكُفُّوٓا۟ peace ٱلسَّلَمَ (to) you
wherever حَيْثُ and kill them وَٱقْتُلُوهُمْ then seize them فَخُذُوهُمْ

We have جَعَلْنَا and those people وَأُوْلَٰٓئِكُمْ you find them ثَقِفْتُمُوهُمْ a مُّبِينًا ﴿٩١﴾ sanction سُلْطَٰنًا against them عَلَيْهِمْ for you لَكُمْ made clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

he يَقْتُلَ that أَن for a believer لِمُؤْمِنٍ it is كَانَ and not وَمَا and وَمَن by mistake خَطَـًٔا except إِلَّا a believer مُؤْمِنًا kills فَتَحْرِيرُ by mistake خَطَـًٔا a believer مُؤْمِنًا killed قَتَلَ whosoever a مُّؤْمِنَةٍ (of) person (slave) رَقَبَةٍ then (upon him) freedom his أَهْلِهِۦٓ to إِلَىٰٓ be paid مُّسَلَّمَةٌ and blood-money وَدِيَةٌ believing فَإِن they remit it as a charity يَصَّدَّقُوا۟ that أَن except إِلَّآ family to you لَّكُمْ enemy عَدُوٍّ people قَوْمٍ from مِن he is كَانَ and if رَقَبَةٍ then freedom فَتَحْرِيرُ a believer مُؤْمِنٌ and he is وَهُوَ he is كَانَ and if وَإِن (of) a believeing مُّؤْمِنَةٍ person (slave) and between وَبَيْنَهُم between you بَيْنَكُمْ people قَوْمٍ from مِن be مُّسَلَّمَةٌ then blood-money فَدِيَةٌ (is) a covenant مِّيثَٰقٌ them slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِۦ to إِلَىٰٓ paid find it يَجِدْ did not لَّمْ but who فَمَن (of) a believing مُّؤْمِنَةٍ (for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامُ (possible) مِّنَ (seeking) repentance تَوْبَةً consecutive مُتَتَابِعَيْنِ months All-Knowing عَلِيمًا Allah ٱللَّهُ and is وَكَانَ Allah ٱللَّهِ from All-Wise حَكِيمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money —*Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ
عَذَابًا عَظِيمًا ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ
ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم
مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

مُّتَعَمِّدًا a believer مُؤْمِنًا kills يَقْتُلْ and whosoever وَمَن
to abide خَٰلِدًا (is) Hell جَهَنَّمُ his reward فَجَزَآؤُهُۥ intentionally
Allah ٱللَّهُ and became angry وَغَضِبَ in it (therein) فِيهَا forever
and He has prepared وَأَعَدَّ and cursed him وَلَعَنَهُۥ with him عَلَيْهِ
O يَٰٓأَيُّهَا a great (severe) عَظِيمًا ﴿٩٣﴾ punishment عَذَابًا for him لَهُۥ
you go forth (to ضَرَبْتُمْ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ you
وَلَا you discern فَتَبَيَّنُوا۟ (of) Allah ٱللَّهِ the Way سَبِيلِ in فِى fight)
إِلَيْكُمُ offers أَلْقَىٰٓ to whoever لِمَنْ you say تَقُولُوا۟ and do not
a مُؤْمِنًا you are not لَسْتَ greetings of peace ٱلسَّلَٰمَ (to) you
(of) ٱلْحَيَوٰةِ advantage عَرَضَ seeking تَبْتَغُونَ believer
مَغَانِمُ Allah ٱللَّهِ then has فَعِندَ (of this) world ٱلدُّنْيَا life
مِّن you were كُنتُم like this كَذَٰلِكَ abundant كَثِيرَةٌ booties
upon you عَلَيْكُمْ Allah ٱللَّهُ but then graced فَمَنَّ before قَبْلُ
of what بِمَا is كَانَ Allah ٱللَّهَ certainly إِنَّ so discern فَتَبَيَّنُوٓا۟
Well-Aware خَبِيرًا ﴿٩٤﴾ you do تَعْمَلُونَ

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. **94.** O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

of مِنَ those who sit الْقَاعِدُونَ (are) equal يَسْتَوِي not لَّا
those who are (disabled) أُولِي الضَّرَرِ except غَيْرُ the believers الْمُؤْمِنِينَ
the Way سَبِيلِ in فِي and those who strive وَالْمُجَاهِدُونَ handicapped
فَضَّلَ and their lives وَأَنفُسِهِمْ with their wealth بِأَمْوَالِهِمْ (of) Allah اللَّهِ
with their بِأَمْوَالِهِمْ those who strive الْمُجَاهِدِينَ Allah اللَّهُ has exalted
those who sit الْقَاعِدِينَ over عَلَى and their lives وَأَنفُسِهِمْ wealth
اللَّهُ has promised وَعَدَ and unto each وَكُلًّا in rank دَرَجَةً
الْمُجَاهِدِينَ Allah اللَّهُ and has graced وَفَضَّلَ good الْحُسْنَىٰ Allah
أَجْرًا those who sit الْقَاعِدِينَ over عَلَى those who strive
great ﴿٩٥﴾ عَظِيمًا reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

and وَرَحْمَةً and forgiveness وَمَغْفِرَةً from Him مِّنْهُ ranks دَرَجَٰتٍ
Most رَّحِيمًا ﴿٩٦﴾ All-Forgiving غَفُورًا Allah ٱللَّهُ and is وَكَانَ Mercy
ٱلْمَلَٰٓئِكَةُ caused death تَوَفَّىٰهُمُ those whom ٱلَّذِينَ verily إِنَّ Merciful
قَالُوا۟ themselves أَنفُسِهِمْ while they are wronging ظَالِمِىٓ the angels
they said قَالُوا۟ you were كُنتُمْ in what (condition)? فِيمَ they said
they قَالُوٓا۟ the land ٱلْأَرْضِ in فِى oppressed مُسْتَضْعَفِينَ we were كُنَّا
spacious وَٰسِعَةً (of) Allah ٱللَّهِ land أَرْضُ was تَكُنْ is not أَلَمْ said
مَأْوَىٰهُمْ those people فَأُو۟لَٰٓئِكَ in it فِيهَا to emigrate فَتُهَاجِرُوا۟ enough
إِلَّا destination مَصِيرًا ﴿٩٧﴾ an evil وَسَآءَتْ (is) Hell جَهَنَّمُ their abode
وَٱلنِّسَآءِ men ٱلرِّجَالِ from مِنَ the oppressed ones ٱلْمُسْتَضْعَفِينَ except
حِيلَةً who cannot devise لَا يَسْتَطِيعُونَ and children وَٱلْوِلْدَٰنِ and women
(their) way سَبِيلًا ﴿٩٨﴾ they direct يَهْتَدُونَ and cannot وَلَا a plan

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. **97.** Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! **98.** Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ ۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

He pardons يَعْفُوَ that أَن Allah ٱللَّهُ maybe عَسَى these people فَأُو۟لَٰٓئِكَ
غَفُورًا ﴿٩٩﴾ All-Pardoning عَفُوًّا Allah ٱللَّهُ and is وَكَانَ them عَنْهُمْ
the سَبِيلِ in فِى emigrates يُهَاجِرْ and he who وَمَن ۞ All-Forgiving
مُرَٰغَمًا the land ٱلْأَرْضِ in فِى will find يَجِدْ (of) Allah ٱللَّهِ Way
and وَمَن and abundant resources وَسَعَةً many كَثِيرًا places of refuge

as an emigrant مُهَاجِرًا his home بَيْتِهِۦ (from) مِنۢ leaves يَخْرُجْ who
يُدْرِكْهُ then ثُمَّ and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ to إِلَى
became incumbent وَقَعَ certainly فَقَدْ death ٱلْمَوْتُ overtakes him
غَفُورًا Allah ٱللَّهُ and is وَكَانَ Allah ٱللَّهِ on عَلَى his reward أَجْرُهُۥ
you ضَرَبْتُمْ and when وَإِذَا Most Merciful ﴿١٠٠﴾ رَّحِيمًا All-Forgiving
جُنَاحٌ on you عَلَيْكُمْ (there is) not فَلَيْسَ the land ٱلْأَرْضِ in فِى travel
you خِفْتُمْ if إِنْ the prayer مِنَ ٱلصَّلَوٰةِ you shorten تَقْصُرُواْ that أَن sin
have كَفَرُوٓاْ those who ٱلَّذِينَ will harm you يَفْتِنَكُمُ that أَن fear
for you لَكُمْ are كَانُواْ the disbelievers ٱلْكَٰفِرِينَ indeed إِنَّ disbelieved
open ﴿١٠١﴾ مُّبِينًا enemy عَدُوًّا

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. **100.** He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful. **101.** And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓاْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓاْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

and you فَأَقَمْتَ among them فِيهِمْ you are كُنتَ and when وَإِذَا
a group طَآئِفَةٌ let stand فَلْتَقُمْ (in) prayer ٱلصَّلَوٰةَ them لَهُمُ lead
أَسْلِحَتَهُمْ and let them take وَلْيَأْخُذُوٓاْ with you مَّعَكَ of them مِّنْهُمْ
they have prostrated سَجَدُواْ and when فَإِذَا their arms (with them)
and let وَلْتَأْتِ in your rear مِن وَرَآئِكُمْ then let them be فَلْيَكُونُواْ

يُصَلُّوا (who) has not لَمْ other أُخْرَىٰ group طَآئِفَةٌ come up and let them وَلْيَأْخُذُوا with you مَعَكَ to pray فَلْيُصَلُّوا (yet) prayed wish وَدَّ and their arms وَأَسْلِحَتَهُمْ their precaution حِذْرَهُمْ take عَنْ you neglect تَغْفُلُونَ if لَوْ disbelieve كَفَرُوا those who ٱلَّذِينَ then they فَيَمِيلُونَ and your baggage وَأَمْتِعَتِكُمْ your arms أَسْلِحَتِكُمْ but وَلَا (in) a single وَاحِدَةً rush مَّيْلَةً upon you عَلَيْكُم swoop بِكُمْ was كَانَ if إِن on you عَلَيْكُمْ blame جُنَاحَ (there is) no you كُنتُم or أَوْ rain مَّطَرٍ due to مِّن inconvenience أَذًى with you your arms أَسْلِحَتَكُمْ you lay aside تَضَعُوا that أَن sick مَّرْضَىٰ are ٱللَّهَ verily إِنَّ precaution for yourselves حِذْرَكُمْ but take وَخُذُوا عَذَابًا for the disbelievers لِلْكَـٰفِرِينَ has prepared أَعَدَّ Allah a humiliating مُّهِينًا ﴿١٠٢﴾ torment

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

the prayer ٱلصَّلَوٰةَ you have finished قَضَيْتُمُ and when فَإِذَا وَعَلَىٰ and sitting وَقُعُودًا standing قِيَـٰمًا Allah ٱللَّهَ remember فَٱذْكُرُوا you ٱطْمَأْنَنتُمْ and when فَإِذَا your sides جُنُوبِكُمْ and (lying) on the prayer ٱلصَّلَوٰةَ verily إِنَّ prayer ٱلصَّلَوٰةَ offer فَأَقِيمُوا are secure مَّوْقُوتًا ﴿١٠٣﴾ enjoined كِتَـٰبًا the believers ٱلْمُؤْمِنِينَ on عَلَى is كَانَتْ

pursuit ٱبْتِغَآءِ in فِى be weak تَهِنُوا۟ and do not وَلَا at fixed time
تَأْلَمُونَ you are تَكُونُوا۟ if إِن (of these) people (the enemy) ٱلْقَوْمِ
تَأْلَمُونَ as كَمَا suffering يَأْلَمُونَ they (too) are فَإِنَّهُمْ suffering
مَا Allah ٱللَّهِ from مِنَ while you hope وَتَرْجُونَ you are suffering
عَلِيمًا Allah ٱللَّهُ and is وَكَانَ they hope يَرْجُونَ do not لَا what
All-Wise حَكِيمًا ﴿١٠٤﴾ All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. **104.** And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾ وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

the ٱلْكِتَٰبَ to you إِلَيْكَ We have sent down أَنزَلْنَآ surely إِنَّآ
بَيْنَ so that you may judge لِتَحْكُمَ with the truth بِٱلْحَقِّ Book
ٱللَّهُ has shown you أَرَىٰكَ with what بِمَآ the people ٱلنَّاسِ between
for treacherous لِّلْخَآئِنِينَ you be تَكُن and do not وَلَا Allah
Allah ٱللَّهَ and seek forgiveness of وَٱسْتَغْفِرِ a pleader خَصِيمًا ﴿١٠٥﴾
Most رَّحِيمًا ﴿١٠٦﴾ All-Forgiving غَفُورًا is كَانَ Allah ٱللَّهَ indeed إِنَّ
those who ٱلَّذِينَ for عَنِ argue تُجَٰدِلْ and do not وَلَا Merciful
does لَا Allah ٱللَّهَ indeed إِنَّ themselves أَنفُسَهُمْ deceive يَخْتَانُونَ
treacherous (and) خَوَّانًا is كَانَ anyone who مَن like يُحِبُّ not
وَلَا people ٱلنَّاسِ from مِنَ they may hide يَسْتَخْفُونَ sinful أَثِيمًا ﴿١٠٧﴾
as He (is) وَهُوَ Allah ٱللَّهِ from مِنَ they hide يَسْتَخْفُونَ but cannot

لَا what مَا they plot by night يُبَيِّتُونَ when إِذْ with them مَعَهُمْ
ٱللَّهُ and is وَكَانَ words ٱلْقَوْلِ of/in مِنَ He approve يَرْضَىٰ does not
Encompasser ﴿١٠٨﴾ مُحِيطًا they do يَعْمَلُونَ of what بِمَا Allah

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. **106.** And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. **107.** And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. **108.** They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ
وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ
إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

فِى for them عَنْهُمْ argued جَٰدَلْتُمْ those who هَٰٓؤُلَآءِ you are هَٰٓأَنتُمْ
shall يُجَٰدِلُ but who فَمَن (this) world ٱلدُّنْيَا life of ٱلْحَيَوٰةِ in
ٱلْقِيَٰمَةِ (on) the Day يَوْمَ for them عَنْهُمْ Allah ٱللَّهَ argue (with)
over them عَلَيْهِمْ will be يَكُونُ who مَّن or أَم (of) Resurrection
أَوْ evil سُوٓءًا does يَعْمَلْ and who وَمَن (their) defender ﴿١٠٩﴾ وَكِيلًا
he seeks يَسْتَغْفِرِ then ثُمَّ himself نَفْسَهُۥ wrongs يَظْلِمْ or
غَفُورًا Allah ٱللَّهَ he will find يَجِدِ Allah ٱللَّهَ forgiveness of
يَكْسِبْ and whoever وَمَن Most Merciful ﴿١١٠﴾ رَّحِيمًا All-Forgiving
عَلَىٰ he earns يَكْسِبُهُۥ only فَإِنَّمَا a sin إِثْمًا earns (commits)
All-Knowing عَلِيمًا Allah ٱللَّهُ and is وَكَانَ himself نَفْسِهِۦ against
All-Wise ﴿١١١﴾ حَكِيمًا

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? **110.** And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. **111.** And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ
لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ
ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

a sin إِثْمًا or أَوْ a fault خَطِيٓـَٔةً commits يَكْسِبْ and whoever وَمَن
فَقَدِ (to) an innocent (person) بَرِيٓـًٔا it بِهِۦ throws يَرْمِ then ثُمَّ
وَإِثْمًا with false charge بُهْتَـٰنًا he burdened (himself) ٱحْتَمَلَ indeed
ٱللَّهِ the Grace فَضْلُ and had not been وَلَوْلَا flagrant مُّبِينًا ﴿١١٢﴾ and sin
had لَهَمَّت and His Mercy وَرَحْمَتُهُۥ upon you عَلَيْكَ (of) Allah
they will يُضِلُّوكَ that أَن of them مِّنْهُمْ a group طَّآئِفَةٌ decided
except إِلَّآ they mislead يُضِلُّونَ but did not وَمَا mislead you
مِن شَىْءٍ they harm you يَضُرُّونَكَ and did not وَمَا themselves أَنفُسَهُمْ
to you عَلَيْكَ Allah ٱللَّهُ and has sent down وَأَنزَلَ in the least
and taught you وَعَلَّمَكَ and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَـٰبَ
the فَضْلُ and is وَكَانَ know تَعْلَمُ you تَكُن did not لَمْ what مَا
Great عَظِيمًا ﴿١١٣﴾ upon you عَلَيْكَ (of) Allah ٱللَّهِ Grace

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

۞ لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَـٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا
دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا ﴿١١٦﴾

۞ لَا (there is) no خَيْرَ good فِي in كَثِيرٍ most مِّن of نَّجْوَاهُمْ
their secret talks إِلَّا except مَنْ he who أَمَرَ commanded بِصَدَقَةٍ in
charity أَوْ or مَعْرُوفٍ good deeds أَوْ or إِصْلَاحٍ conciliation بَيْنَ
between ٱلنَّاسِ people وَمَن and who يَفْعَلْ does ذَٰلِكَ this ٱبْتِغَآءَ
seeking مَرْضَاتِ Pleasure ٱللَّهِ (of) Allah فَسَوْفَ then shall نُؤْتِيهِ
We give him أَجْرًا reward عَظِيمًا ﴿١١٤﴾ great وَمَن and whosoever يُشَاقِقِ
opposes ٱلرَّسُولَ the Messenger مِنۢ بَعْدِ after مَا what تَبَيَّنَ had
become clear لَهُ to him ٱلْهُدَىٰ the guidance وَيَتَّبِعْ and follows
غَيْرَ other than سَبِيلِ the way ٱلْمُؤْمِنِينَ (of) the believers نُوَلِّهِ We
will turn him to مَا what تَوَلَّىٰ he has turned وَنُصْلِهِ We will burn
(in) him جَهَنَّمَ Hell وَسَآءَتْ and what an evil مَصِيرًا ﴿١١٥﴾
(it is) destination إِنَّ verily ٱللَّهَ Allah لَا does not يَغْفِرُ forgive
أَن that يُشْرَكَ someone is associated بِهِ with Him وَيَغْفِرُ but He
forgives مَا what (is) دُونَ other than ذَٰلِكَ that لِمَن to whom
يَشَآءُ He wills وَمَن and who يُشْرِكْ associates others بِٱللَّهِ with
Allah فَقَدْ indeed ضَلَّ he is mislead ضَلَٰلًا misleading بَعِيدًا ﴿١١٦﴾ far
away

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. **115.** And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! **116.** Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

but إِلَّآ besides Him مِن دُونِهِۦٓ they invoke يَدْعُونَ do not إِن
شَيْطَـٰنًا but إِلَّا they invoke يَدْعُونَ and do not وَإِن females إِنَـٰثًا
and وَقَالَ Allah ٱللَّهُ cursed him لَّعَنَهُ rebellious مَّرِيدًا ﴿١١٧﴾ Satan
a نَصِيبًا Your slaves عِبَادِكَ of مِنْ I will take لَأَتَّخِذَنَّ he said
and I will mislead them وَلَأُضِلَّنَّهُمْ appointed مَّفْرُوضًا ﴿١١٨﴾ portion
and I will وَلَءَامُرَنَّهُمْ and I will arouse in them false desires وَلَأُمَنِّيَنَّهُمْ
(of) ٱلْأَنْعَـٰمِ ears ءَاذَانَ and they will cut off فَلَيُبَتِّكُنَّ order them
and they will فَلَيُغَيِّرُنَّ and I will order them وَلَءَامُرَنَّهُمْ the cattle
يَتَّخِذِ and who وَمَن (of) Allah ٱللَّهِ creation خَلْقَ change
ٱللَّهِ besides مِّن دُونِ as a guardian وَلِيًّا Satan ٱلشَّيْطَـٰنَ takes
suffering خُسْرَانًا he has suffered خَسِرَ certainly فَقَدْ Allah
a manifest مُّبِينًا ﴿١١٩﴾

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel! **118.** Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves. **119.** "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely, suffered a manifest loss.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُو۟لَـٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ
ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

and arouses in them وَيُمَنِّيهِمْ he makes promises to them يَعِدُهُمْ
ٱلشَّيْطَـٰنُ promise them يَعِدُهُمُ and does not وَمَا false desires
their مَأْوَىٰهُمْ these people أُو۟لَـٰٓئِكَ deception غُرُورًا ﴿١٢٠﴾ but إِلَّا Satan
from it عَنْهَا they will find يَجِدُونَ and not وَلَا is Hell جَهَنَّمُ abode
وَعَمِلُوا۟ believed ءَامَنُوا۟ but those who وَٱلَّذِينَ an escape مَحِيصًا ﴿١٢١﴾
We shall admit them سَنُدْخِلُهُمْ good deeds ٱلصَّـٰلِحَـٰتِ and did

جَنَّٰتٍ (to) Gardens تَجْرِى flowing مِن تَحْتِهَا under which ٱلْأَنْهَٰرُ streams خَٰلِدِينَ they will abide فِيهَآ therein أَبَدًا forever وَعْدَ Promise ٱللَّهِ (of) Allah حَقًّا is truth وَمَنْ and who أَصْدَقُ (is) truer مِنَ than ٱللَّهِ Allah قِيلًا ﴿١٢٢﴾ in utterance

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân*'s (Satân) promises are nothing but deceptions. **121.** The dwelling of such (people) is Hell, and they will find no way of escape from it. **122.** But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

لَّيْسَ neither بِأَمَانِيِّكُمْ your desires وَلَآ nor أَمَانِيِّ desires أَهْلِ (of) People ٱلْكِتَٰبِ (of) the Scripture مَن whoever يَعْمَلْ does سُوٓءًا evil يُجْزَ shall be requited بِهِۦ for it وَلَا and not يَجِدْ he will find لَهُۥ for him مِن دُونِ besides ٱللَّهِ Allah وَلِيًّا any protector وَلَا (and not) or نَصِيرًا ﴿١٢٣﴾ any helper وَمَن and whoever يَعْمَلْ does مِنَ ٱلصَّٰلِحَٰتِ good deeds مِن (of)/whether ذَكَرٍ male أَوْ or أُنثَىٰ female وَهُوَ and he مُؤْمِنٌ (is) a believer فَأُو۟لَٰٓئِكَ these people يَدْخُلُونَ would enter ٱلْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they would be wronged نَقِيرًا ﴿١٢٤﴾ (even) a speck on the back of a date-stone وَمَنْ and who أَحْسَنُ can be better دِينًا in religion مِّمَّنْ than he who أَسْلَمَ submitted وَجْهَهُۥ His face لِلَّهِ to Allah وَهُوَ and he مُحْسِنٌ (is) righteous وَٱتَّبَعَ and followed مِلَّةَ religion إِبْرَٰهِيمَ (of) Abraham حَنِيفًا the upright وَٱتَّخَذَ and took ٱللَّهُ Allah إِبْرَٰهِيمَ Abraham خَلِيلًا ﴿١٢٥﴾ as a friend

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh. **124.** And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. **125.** And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

the heavens ٱلسَّمَٰوَٰتِ (is) in فِي what مَا and for Allah (is) وَلِلَّهِ
ٱللَّهُ and is وَكَانَ the earth ٱلْأَرْضِ (is) in فِي and what وَمَا
Ever-Encompassing ﴿١٢٦﴾ مُّحِيطًا thing شَيْءٍ of every بِكُلِّ Allah
ٱللَّهُ say قُلِ women ٱلنِّسَآءِ about فِي and they ask you وَيَسْتَفْتُونَكَ
يُتْلَىٰ and what وَمَا about them فِيهِنَّ instructs you يُفْتِيكُمْ Allah
يَتَٰمَى about فِي the Book ٱلْكِتَٰبِ in فِي to you عَلَيْكُمْ is recited
مَا you give them تُؤْتُونَهُنَّ not لَا whom ٱلَّٰتِي girls ٱلنِّسَآءِ orphans
أَن and you desire وَتَرْغَبُونَ for them لَهُنَّ was ordained كُتِبَ what
and weak (and helpless) وَٱلْمُسْتَضْعَفِينَ you marry them تَنكِحُوهُنَّ that
you stand تَقُومُوا۟ and that وَأَن children ٱلْوِلْدَٰنِ among مِنَ
you تَفْعَلُوا۟ and whatever وَمَا with justice بِٱلْقِسْطِ for orphans لِلْيَتَٰمَىٰ
of it بِهِۦ is كَانَ Allah ٱللَّهَ indeed فَإِنَّ good خَيْرٍ of مِنْ do
All-Aware ﴿١٢٧﴾ عَلِيمًا

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. **127.** They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾

her husband بَعْلِهَا of مِنۢ feared خَافَتْ a woman ٱمْرَأَةٌ and if وَإِنِ
جُنَاحَ then (there is) no فَلَا desertion إِعْرَاضًا or أَوْ cruelty نُشُوزًا
بَيْنَهُمَا they reconcile يُصْلِحَا that أَن on both of them عَلَيْهِمَآ blame
and the وَٱلصُّلْحُ a reconciliation صُلْحًا between themselves
the ٱلْأَنفُسُ and are swayed وَأُحْضِرَتِ (is) better خَيْرٌ reconciliation
and وَتَتَّقُوا۟ you do good تُحْسِنُوا۟ but if وَإِن by greed ٱلشُّحَّ souls
with what بِمَا is كَانَ Allah ٱللَّهَ then verily فَإِنَّ fear Allah
and never will وَلَن Well-Acquainted خَبِيرًا ﴿١٢٨﴾ you do تَعْمَلُونَ
between بَيْنَ you do justice تَعْدِلُوا۟ that أَن you be able تَسْتَطِيعُوٓا۟
so do فَلَا you ardently desire حَرَصْتُمْ even if وَلَوْ wives ٱلنِّسَآءِ
فَتَذَرُوهَا inclination ٱلْمَيْلِ the whole كُلَّ you incline تَمِيلُوا۟ not
you act تُصْلِحُوا۟ but if وَإِن as hanging كَٱلْمُعَلَّقَةِ and leave her
is كَانَ Allah ٱللَّهَ then indeed فَإِنَّ and fear Allah وَتَتَّقُوا۟ rightly
Most Merciful رَّحِيمًا ﴿١٢٩﴾ All-Forgiving غَفُورًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. **129.** You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

will make يُغْنِ they (two) separate يَتَفَرَّقَا and if وَإِن
His Bounty سَعَتِهِۦ è from مِّن all كُلًّا Allah ٱللَّهُ independent
All-Wise حَكِيمًا ﴿١٣٠﴾ All-Bounteous وَٰسِعًا Allah ٱللَّهُ and is وَكَانَ
the ٱلسَّمَٰوَٰتِ (is) in فِى whatever مَا and for Allah (is) وَلِلَّهِ
and وَلَقَدْ the earth ٱلْأَرْضِ (is) in فِى and whatever وَمَا heavens
were given أُوتُوا۟ those who ٱلَّذِينَ We had advised وَصَّيْنَا verily
أَنِ and to you وَإِيَّاكُمْ before you مِن قَبْلِكُمْ the Scripture ٱلْكِتَٰبَ
فَإِنَّ you disbelieve تَكْفُرُوا۟ and if وَإِن Allah ٱللَّهَ you fear ٱتَّقُوا۟ that
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَا belongs to Allah لِلَّهِ then verily
ٱللَّهُ and is وَكَانَ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens
Most Praise-worthy حَمِيدًا ﴿١٣١﴾ Ever Rich غَنِيًّا Allah

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. **131.** And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

the ٱلسَّمَٰوَٰتِ (is) in فِى what مَا and belongs to Allah وَلِلَّهِ
and وَكَفَىٰ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا heavens

إن as a Defender/Disposer pf affairs وَكِيلًا ﴿١٣٢﴾ Allah بِٱللَّهِ suffices
ٱلنَّاسُ O أَيُّهَا He can take you away يُذْهِبْكُمْ He wills يَشَأْ if
عَلَىٰ Allah ٱللَّهُ and is وَكَانَ others بِـَٔاخَرِينَ and bring وَيَأْتِ people
desires كَانَ يُرِيدُ whoever مَّن All-Potent قَدِيرًا ﴿١٣٣﴾ that ذَٰلِكَ over
Allah ٱللَّهِ then with فَعِندَ (of) (this) world ٱلدُّنْيَا reward ثَوَابَ
and the Hereafter وَٱلْـَٔاخِرَةِ (of this) world ٱلدُّنْيَا (is) reward ثَوَابُ
All-Seeing بَصِيرًا ﴿١٣٤﴾ All-Hearing سَمِيعًۢا Allah ٱللَّهُ and is وَكَانَ
قَوَّٰمِينَ you be كُونُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you ۞ يَـٰٓأَيُّهَا
وَلَوْ for Allah لِلَّهِ as witnesses شُهَدَآءَ of justice بِٱلْقِسْطِ upholder
ٱلْوَٰلِدَيْنِ or أَوِ yourselves أَنفُسِكُمْ against عَلَىٰٓ though (it be)
or أَوْ rich غَنِيًّا he be يَكُنْ if إِن and relatives وَٱلْأَقْرَبِينَ parents
than both of بِهِمَا (has) more right أَوْلَىٰ Allah فَٱللَّهُ poor فَقِيرًا
أَن (your) desires ٱلْهَوَىٰٓ you follow تَتَّبِعُوا۟ so do not فَلَا them
أَوْ you distort تَلْوُۥٓا۟ and if وَإِن you do justice تَعْدِلُوا۟ that
of what بِمَا is كَانَ Allah ٱللَّهَ then فَإِنَّ you refrain تُعْرِضُوا۟ or
Well-Aware خَبِيرًا ﴿١٣٥﴾ you do تَعْمَلُونَ

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. **133.** If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. **134.** Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. **135.** O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾

in Allah بِٱللَّهِ believe ءَامِنُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
نَزَّلَ which ٱلَّذِى and the Book وَٱلْكِتَـٰبِ and His Messenger وَرَسُولِهِۦ
and وَٱلْكِتَـٰبِ to His Messenger رَسُولِهِۦ to عَلَىٰ He has sent down
وَمَن before مِن قَبْلُ He sent down أَنزَلَ which ٱلَّذِىٓ the Scripture
and His وَمَلَـٰٓئِكَتِهِۦ in Allah بِٱللَّهِ disbelieves يَكْفُرْ and whosoever
وَٱلْيَوْمِ and His Messengers وَرُسُلِهِۦ and His Books وَكُتُبِهِۦ angels
ضَلَـٰلًۢا he is mislead ضَلَّ then indeed فَقَدْ the Last ٱلْـَٔاخِرِ and Day
ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ far away بَعِيدًا ﴿١٣٦﴾ a misleading
ثُمَّ believe ءَامَنُوا۟ then ثُمَّ disbelieve كَفَرُوا۟ then ثُمَّ believe
(in their) كُفْرًا increased ٱزْدَادُوا۟ then ثُمَّ disbelieve كَفَرُوا۟ then
them لَهُمْ forgive لِيَغْفِرَ Allah ٱللَّهُ neither will لَّمْ يَكُنِ disbelief
(on the Right) Way سَبِيلًۢا ﴿١٣٧﴾ will guide them لِيَهْدِيَهُمْ nor وَلَا

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. **137.** Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.

بَشِّرِ ٱلْمُنَـٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَـٰفِقِينَ وَٱلْكَـٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

for لَهُمْ that بِأَنَّ (to) the hypocrites ٱلْمُنَـٰفِقِينَ give tidings بَشِّرِ
يَتَّخِذُونَ those who ٱلَّذِينَ painful أَلِيمًا ﴿١٣٨﴾ torment عَذَابًا them (is)
instead of مِن دُونِ as allies أَوْلِيَآءَ the disbelievers ٱلْكَـٰفِرِينَ take
ٱلْعِزَّةَ from them عِندَهُمُ do they seek? أَيَبْتَغُونَ believers ٱلْمُؤْمِنِينَ
all جَمِيعًا ﴿١٣٩﴾ for Allah لِلَّهِ the honour (is) ٱلْعِزَّةَ verily فَإِنَّ honour
to you عَلَيْكُمْ He has sent down نَزَّلَ and indeed وَقَدْ together

you سَمِعْتُمْ when إِذَا that أَنْ the Scripture ٱلْكِتَٰبِ in فِى
(these) بِهَا being rejected يُكْفَرُ (of) Allah ٱللَّهِ Verses ءَايَٰتِ hear
تَقْعُدُوا then do not فَلَا (these) بِهَا and being mocked at وَيُسْتَهْزَأُ
حَدِيثٍ in فِى they engage يَخُوضُوا until حَتَّىٰ with them مَعَهُمْ you sit
(are) مِّثْلُهُمْ then إِذًا indeed you إِنَّكُمْ other than that غَيْرِهِۦٓ a talk
ٱلْمُنَٰفِقِينَ (would) collect جَامِعُ Allah ٱللَّهَ certainly إِنَّ like them
Hell جَهَنَّمَ in فِى and the disbelievers وَٱلْكَٰفِرِينَ the hypocrites
all together جَمِيعًا ﴿١٤٠﴾

138. Give to the hypocrites the tidings that there is for them a painful torment. **139.** Those who take disbelievers for *Auliyâ'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory. **140.** And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

if فَإِن to you بِكُمْ watching closely يَتَرَبَّصُونَ those who are ٱلَّذِينَ
Allah ٱللَّهِ from مِّنَ a victory فَتْحٌ for you لَكُمْ (there) was كَانَ
and if وَإِن with you مَّعَكُمْ we نَكُن were not أَلَمْ they said قَالُوٓا۟
they قَالُوٓا۟ a chance نَصِيبٌ for disbelievers لِلْكَٰفِرِينَ (there) was كَانَ
وَنَمْنَعْكُم over you عَلَيْكُمْ we have mastery نَسْتَحْوِذْ did not أَلَمْ said
فَٱللَّهُ the believers ٱلْمُؤْمِنِينَ from مِّنَ and (did) we protect you
(on) the Day يَوْمَ between you بَيْنَكُمْ will judge يَحْكُمُ and Allah
ٱللَّهُ make يَجْعَلَ and never will وَلَن (of) Resurrection ٱلْقِيَٰمَةِ
the believers ٱلْمُؤْمِنِينَ over عَلَى for the disbelievers لِلْكَٰفِرِينَ Allah

(seek to) يُخَٰدِعُونَ the hypocrites ٱلْمُنَٰفِقِينَ indeed إِنَّ a way سَبِيلًا ﴿١٤١﴾
deceives خَٰدِعُهُمْ but (it is) He (Who) وَهُوَ Allah ٱللَّهَ deceive
the prayer ٱلصَّلَوٰةِ to إِلَى they stand up قَامُوٓا۟ and when وَإِذَا them
(of) ٱلنَّاسَ to be seen يُرَآءُونَ with laziness كُسَالَىٰ they stand قَامُوا۟
but إِلَّا Allah ٱللَّهَ they remember يَذْكُرُونَ and do not وَلَا men
little قَلِيلًا ﴿١٤٢﴾

141. Those (hyprocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. **142.** Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

إِلَىٰ neither لَآ (this and) that ذَٰلِكَ between بَيْنَ swaying مُّذَبْذَبِينَ
يُضْلِلِ and whom وَمَن those هَٰٓؤُلَآءِ to إِلَىٰ nor وَلَآ these هَٰٓؤُلَآءِ to
for لَهُۥ you find تَجِدَ then will never فَلَن Allah ٱللَّهُ sends astray
do لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا a way سَبِيلًا ﴿١٤٣﴾ him
مِن دُونِ as allies أَوْلِيَآءَ the disbelievers ٱلْكَٰفِرِينَ you take تَتَّخِذُوا۟ not
تَجْعَلُوا۟ that أَن do you wish? أَتُرِيدُونَ believers ٱلْمُؤْمِنِينَ insted of
proof سُلْطَٰنًا against yourselves عَلَيْكُمْ Allah لِلَّهِ you give
(will be) in فِى the hypocrites ٱلْمُنَٰفِقِينَ verily إِنَّ a clear مُّبِينًا ﴿١٤٤﴾
and will وَلَن the Fire ٱلنَّارِ of مِنَ the lowest ٱلْأَسْفَلِ depths ٱلدَّرْكِ
any helper نَصِيرًا ﴿١٤٥﴾ for them لَهُمْ you find تَجِدَ not

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). **144.** O you who believe! Take not for *Auliyâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? **145.** Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

mended وَأَصْلَحُوا repented تَابُوا those who ٱلَّذِينَ except إِلَّا
and وَأَخْلَصُوا to Allah بِٱللَّهِ and held fast وَٱعْتَصَمُوا (their ways)
(will مَعَ they فَأُو۟لَٰٓئِكَ for Allah لِلَّهِ their religion دِينَهُمْ purified
ٱللَّهُ grant يُؤْتِ and shall وَسَوْفَ the believers ٱلْمُؤْمِنِينَ be) with
مَّا a great عَظِيمًا ﴿١٤٦﴾ reward أَجْرًا (to) believers ٱلْمُؤْمِنِينَ Allah
إِن by your punishment بِعَذَابِكُمْ Allah ٱللَّهُ shall do يَفْعَلُ what
and وَكَانَ and you believed وَءَامَنتُمْ you have thanked شَكَرْتُمْ if
All-Knowing عَلِيمًا ﴿١٤٧﴾ All-Appreciative شَاكِرًا Allah ٱللَّهُ is

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. **147.** Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

۞ لَا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

(should be) uttered ٱلْجَهْرَ Allah ٱللَّهُ like يُحِبُّ does not ۞ لَّا
(by him) مَن except إِلَّا words ٱلْقَوْلِ of مِنَ evil بِٱلسُّوٓءِ publicly
سَمِيعًا Allah ٱللَّهُ and is وَكَانَ has been wronged ظُلِمَ who
a خَيْرًا you disclose تُبْدُوا۟ if إِن All-Knowing ﴿١٤٨﴾ عَلِيمًا All-Hearing
an سُوٓءٍ pardon تَعْفُوا۟ عَن or أَوْ keep it secret تُخْفُوهُ or أَوْ good
﴿١٤٩﴾ قَدِيرًا All-Pardoning عَفُوًّا is كَانَ Allah ٱللَّهَ indeed فَإِنَّ evil
بِٱللَّهِ disbelieve يَكْفُرُونَ those who ٱلَّذِينَ verily إِنَّ All-Powerful
أَن and they wish وَيُرِيدُونَ and His Messengers وَرُسُلِهِۦ in Allah
and وَرُسُلِهِۦ Allah ٱللَّهِ between بَيْنَ they differentiate يُفَرِّقُوا۟ that
in بِبَعْضٍ we believe نُؤْمِنُ and they say وَيَقُولُونَ His Messengers
and they وَيُرِيدُونَ in others بِبَعْضٍ and we disbelieve وَنَكْفُرُ some
﴿١٥٠﴾ سَبِيلًا that ذَٰلِكَ between بَيْنَ they take يَتَّخِذُوا۟ that أَن wish
in truth حَقًّا disbelievers ٱلْكَٰفِرُونَ they (are) هُمُ those أُو۟لَٰٓئِكَ a way
عَذَابًا for the disbelievers لِلْكَٰفِرِينَ and We have prepared وَأَعْتَدْنَا
a humiliating ﴿١٥١﴾ مُّهِينًا torment

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. **149.** Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. **150.** Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. **151.** They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا

ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ
وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾

and His وَرُسُلِهِۦ in Allah بِٱللَّهِ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ
بَيْنَ they differentiate يُفَرِّقُوا۟ and did not وَلَمْ Messengers
shall سَوْفَ those أُو۟لَٰٓئِكَ of them مِّنْهُمْ (any) one أَحَدٍ between
ٱللَّهُ and is وَكَانَ their reward أُجُورَهُمْ ۗ He (Allah) give them يُؤْتِيهِمْ
ask you يَسْـَٔلُكَ Most Merciful رَّحِيمًا ﴿١٥٢﴾ All-Forgiving غَفُورًا Allah
you cause تُنَزِّلَ that أَن (of) the Scripture ٱلْكِتَٰبِ the People أَهْلُ
heaven ٱلسَّمَآءِ ۚ from مِّنَ a book كِتَٰبًا upon them عَلَيْهِمْ to descend
مِن greater أَكْبَرَ Moses مُوسَىٰٓ they had asked سَأَلُوا۟ verily فَقَدْ
جَهْرَةً Allah ٱللَّهَ show us أَرِنَا they had said فَقَالُوٓا۟ that ذَٰلِكَ than
a thunderbolt ٱلصَّٰعِقَةُ so they were struck with فَأَخَذَتْهُمُ in public
they took (to ٱتَّخَذُوا۟ then ثُمَّ for their wickedness بِظُلْمِهِمْ ۚ
had come جَآءَتْهُمُ what مَا after مِنۢ بَعْدِ the calf ٱلْعِجْلَ worshipping)
ذَٰلِكَ ۚ (even so) We forgave فَعَفَوْنَا عَن clear signs ٱلْبَيِّنَٰتُ to them
authority سُلْطَٰنًا Moses مُوسَىٰ and We gave وَءَاتَيْنَا that
a manifest ﴿١٥٣﴾ مُّبِينًا

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful. **153.** The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا
غَلِيظًا ﴿١٥٤﴾ فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ
عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾

for بِمِيثَٰقِهِمْ the mount ٱلطُّورَ over them فَوْقَهُمُ and We raised وَرَفَعْنَا
ٱلْبَابَ enter ٱدْخُلُوا۟ to them لَهُمُ and We said وَقُلْنَا their covenant
to لَهُمْ and We said وَقُلْنَا prostrating (or bowing) سُجَّدًا the gate
وَأَخَذْنَا Sabbath ٱلسَّبْتِ [in] فِى you violate تَعْدُوا۟ do not لَا them
فَبِمَا a firm غَلِيظًا ﴿١٥٤﴾ covenant مِّيثَٰقًا from them مِنْهُم and We took
وَكُفْرِهِم their covenant مِّيثَٰقَهُمْ their breaking نَقْضِهِم because of
and their وَقَتْلِهِمُ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ and their rejecting
and وَقَوْلِهِمْ right حَقٍّ without بِغَيْرِ the Prophets ٱلْأَنۢبِيَآءَ killing
has طَبَعَ but بَلْ (are) wrapped غُلْفٌ our hearts قُلُوبُنَا their saying
due to بِكُفْرِهِمْ upon them (their hearts) عَلَيْهَا Allah ٱللَّهُ set a seal
a قَلِيلًا ﴿١٥٥﴾ but إِلَّا they believe يُؤْمِنُونَ so do not فَلَا their disbelief
عَلَىٰ and their uttering وَقَوْلِهِمْ and due to their disbelief وَبِكُفْرِهِمْ few
a mighty عَظِيمًا ﴿١٥٦﴾ slander بُهْتَٰنًا Mary مَرْيَمَ against

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. **155.** Because of their breaking the covenant, and of their rejecting the *Ayât* of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. **156.** And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى
شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

we have killed قَتَلْنَا that we إِنَّا and (due to) their saying وَقَوْلِهِمْ
رَسُولَ (of) Mary مَرْيَمَ son ٱبْنَ Jesus عِيسَى Messiah ٱلْمَسِيحَ
وَمَا they killed him قَتَلُوهُ and not وَمَا (of) Allah ٱللَّهِ Messenger
(it was made) شُبِّهَ but وَلَٰكِن they crucified him صَلَبُوهُ nor
ٱخْتَلَفُوا۟ those who ٱلَّذِينَ and verily وَإِنَّ for them لَهُمْ to resemble

do مَا about it مِّنۡهُ doubt شَكٍّ (they are) in لَفِى in it فِيهِ differed
except إِلَّا any knowledge مِنۡ عِلۡمٍ about it بِهِۦ they have لَهُم not
they kill قَتَلُوهُ and did not وَمَا the conjecture ٱلظَّنِّۚ following ٱتِّبَاعَ
to إِلَيۡهِۚ Allah ٱللَّهُ raised him up رَّفَعَهُ but بَل surely يَقِينَۢا ﴿١٥٧﴾ him
﴿١٥٨﴾ حَكِيمٗا All-Powerful عَزِيزًا Allah ٱللَّهُ and is وَكَانَ Himself
All-Wise

157. And because of their saying (in boast), "We killed Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: **158.** But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا ﴿١٥٩﴾ فَبِظُلۡمٖ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمۡنَا عَلَيۡهِمۡ طَيِّبَٰتٍ أُحِلَّتۡ لَهُمۡ وَبِصَدِّهِمۡ عَن سَبِيلِ ٱللَّهِ كَثِيرٗا ﴿١٦٠﴾ وَأَخۡذِهِمُ ٱلرِّبَوٰاْ وَقَدۡ نُهُواْ عَنۡهُ وَأَكۡلِهِمۡ أَمۡوَٰلَ ٱلنَّاسِ بِٱلۡبَٰطِلِۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ مِنۡهُمۡ عَذَابًا أَلِيمٗا ﴿١٦١﴾

(of) the Scripture ٱلۡكِتَٰبِ the People أَهۡلِ of مِّنۡ and none وَإِن
his مَوۡتِهِۦ before قَبۡلَ in him بِهِۦ he would believe لَيُؤۡمِنَنَّ but إِلَّا
he يَكُونُ (of) Resurrection ٱلۡقِيَٰمَةِ and (on) the Day وَيَوۡمَ death
thus due to فَبِظُلۡمٖ a witness شَهِيدٗا ﴿١٥٩﴾ against them عَلَيۡهِمۡ would be
حَرَّمۡنَا became Jews هَادُواْ those who ٱلَّذِينَ of مِّنَ wrong-doing
(which أُحِلَّتۡ good things طَيِّبَٰتٍ to them عَلَيۡهِمۡ We made unlawful
and for their وَبِصَدِّهِمۡ to them لَهُمۡ had been) made lawful
many ﴿١٦٠﴾ كَثِيرٗا (of) Allah ٱللَّهِ Way سَبِيلِ from عَن hindering
نُهُواْ though وَقَدۡ (of) interest ٱلرِّبَوٰاْ and (for) their taking وَأَخۡذِهِمُ
and (for) their وَأَكۡلِهِمۡ from (taking) it عَنۡهُ they were forbidden
wrongfully بِٱلۡبَٰطِلِۚ (of) people ٱلنَّاسِ (of) wealth أَمۡوَٰلَ devouring
مِنۡهُمۡ for the disbelievers لِلۡكَٰفِرِينَ and We have prepeared وَأَعۡتَدۡنَا
a painful ﴿١٦١﴾ أَلِيمٗا torment عَذَابًا among them

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them. **160.** For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh's Way; **161.** And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَوٰةَ ۚ وَالْمُؤْتُونَ الزَّكَوٰةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ ۞ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

مِنْهُمْ knowledge الْعِلْمِ in فِي firmly rooted الرَّٰسِخُونَ but لَٰكِنِ
in what بِمَا believe يُؤْمِنُونَ and the believers وَالْمُؤْمِنُونَ among them
was sent أُنزِلَ and what وَمَا to you إِلَيْكَ has been sent down أُنزِلَ
the الصَّلَوٰةَ and those who offer وَالْمُقِيمِينَ before you مِن قَبْلِكَ down
and who وَالْمُؤْمِنُونَ Zakat الزَّكَوٰةَ and who pay وَالْمُؤْتُونَ prayer
it is أُولَٰئِكَ (in) the Last الْآخِرِ and Day وَالْيَوْمِ in Allah بِاللَّهِ believe
great عَظِيمًا ﴿١٦٢﴾ reward أَجْرًا to whom We shall give سَنُؤْتِيهِمْ they
أَوْحَيْنَا as كَمَا to you إِلَيْكَ have revealed أَوْحَيْنَا verily We ۞ إِنَّا
and the Prophets وَالنَّبِيِّينَ Noah نُوحٍ to إِلَىٰ We had revealed
Abraham إِبْرَٰهِيمَ to إِلَىٰ and We revealed وَأَوْحَيْنَا after him مِن بَعْدِهِ
and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَٰقَ and Ishmael وَإِسْمَٰعِيلَ
and Job وَأَيُّوبَ and Jesus وَعِيسَىٰ and (his) offspring وَالْأَسْبَاطِ
وَءَاتَيْنَا and Solomon وَسُلَيْمَٰنَ and Aaron وَهَٰرُونَ and Jonah وَيُونُسَ
the Psalms زَبُورًا ﴿١٦٣﴾ David دَاوُۥدَ and We gave

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. **163.** Verily, We have sent the Revelation to you (O

Muhammad (صلى الله عليه وسلم) as We sent the Revelation to Nûh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and *Al-Asbât*, 'Îsâ (Jesus), Ayyub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾

to عَلَيْكَ We have mentioned قَدْ قَصَصْنَٰهُمْ and Messengers وَرُسُلًا
We نَقْصُصْهُمْ did not لَّمْ and Messengers وَرُسُلًا before مِن قَبْلُ you
(to) مُوسَىٰ Allah ٱللَّهُ and spoke وَكَلَّمَ to you عَلَيْكَ mention them
مُّبَشِّرِينَ Messengers رُّسُلًا (direct) speech تَكْلِيمًا ﴿١٦٤﴾ Moses
يَكُونَ so that not لِئَلَّا and warners وَمُنذِرِينَ bearers of glad tidings
any plea حُجَّةٌۢ Allah ٱللَّهِ against عَلَى for people لِلنَّاسِ there is
عَزِيزًا Allah ٱللَّهُ and is وَكَانَ the Messengers ٱلرُّسُلِ after بَعْدَ
bears يَشْهَدُ Allah ٱللَّهُ but لَّٰكِنِ All-Wise حَكِيمًا ﴿١٦٥﴾ All-Powerful
to you إِلَيْكَ He has sent down أَنزَلَ to that which بِمَآ witness
وَٱلْمَلَٰٓئِكَةُ with His Knowledge بِعِلْمِهِۦ He has sent it down أَنزَلَهُۥ
بِٱللَّهِ and suffices وَكَفَىٰ bear witness (too) يَشْهَدُونَ and the angels
as a Witness شَهِيدًا ﴿١٦٦﴾ Allah

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly. **165.** Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All-Powerful, All-Wise. **166.** But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا

ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

and وَصَدُّوا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ
قَدْ (of) Allah ٱللَّهِ Way سَبِيلِ from عَن prevented (people)
إِنَّ far away ﴿١٦٧﴾ بَعِيدًا straying ضَلَـٰلًۢا they strayed ضَلُّوا۟ certainly
and did wrong وَظَلَمُوا۟ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ verily
لِيَهْدِيَهُمْ nor وَلَا them لَهُمْ forgive لِيَغْفِرَ Allah ٱللَّهُ will not لَمْ يَكُنِ
way طَرِيقَ except إِلَّا to any way ﴿١٦٨﴾ طَرِيقًا He will guide them
أَبَدًا in it (therein) فِيهَآ they would abide خَـٰلِدِينَ (of) Hell جَهَنَّمَ
يَـٰٓأَيُّهَا easy ﴿١٦٩﴾ يَسِيرًا Allah ٱللَّهِ for عَلَى that ذَٰلِكَ and is وَكَانَ forever
the ٱلرَّسُولُ has come to you جَآءَكُمُ verily قَدْ mankind ٱلنَّاسُ O
فَـَٔامِنُوا۟ your Lord رَّبِّكُمْ from مِن with the truth بِٱلْحَقِّ Messenger
but if وَإِن for you لَّكُمْ (it is) better خَيْرًا so believe (in Him)
what مَا (is) for Allah لِلَّهِ then indeed فَإِنَّ you disbelieve تَكْفُرُوا۟
and is وَكَانَ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَـٰوَٰتِ (is) in فِى
All-Knowing ﴿١٧٠﴾ حَكِيمًا All-Wise عَلِيمًا Allah ٱللَّهُ

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allâh; they have certainly strayed far away. (*Tafsir Al-Qurtubî*). **168.** Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsir Al-Qurtubî*). **169.** Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh. **170.** O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَـٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ
إِنَّمَا ٱللَّهُ إِلَـٰهٌ وَٰحِدٌ ۖ سُبْحَـٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾

تَغْلُوا (do) not	لَا (of) the Scripture	ٱلْكِتَٰبِ O People	يَٰٓأَهْلَ				
and (do) not وَلَا	your religion دِينِكُمْ	in فِى	exceed the limits				
only إِنَّمَا	the truth ٱلْحَقَّ	but إِلَّا	Allah ٱللَّهِ	of عَلَى	you say تَقُولُوا		
رَسُولُ Mary	مَرْيَمَ son of	ٱبْنُ Jesus	عِيسَى the Messiah	ٱلْمَسِيحُ			
which أَلْقَىٰهَآ	and His Word وَكَلِمَتُهُۥٓ	(of) Allah ٱللَّهِ	a Messenger				
from Him مِّنْهُ	and a soul وَرُوحٌ	Mary مَرْيَمَ	to إِلَىٰ	He conveyed			
and وَلَا	and His Messengers وَرُسُلِهِۦ	in Allah بِٱللَّهِ	so believe فَـَٔامِنُوا				
(it is) better خَيْرًا	give up ٱنتَهُوا	three ثَلَٰثَةٌ	you say تَقُولُوا	do not			
(is) One وَٰحِدٌ	God إِلَٰهٌ	Allah ٱللَّهُ	only إِنَّمَا	for you لَّكُمْ			
a وَلَدٌ	He should have يَكُونَ لَهُۥ	that أَن	Glory be to Him سُبْحَٰنَهُۥٓ				
and وَمَا	the heavens ٱلسَّمَٰوَٰتِ	(is) in فِى	what مَا	for Him لَهُۥ	son		
Allah بِٱللَّهِ	and suffices وَكَفَىٰ	the earth ٱلْأَرْضِ	(is) in فِى	what			
as a Guardian	وَكِيلًا ﴿١٧١﴾						

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا وَٱسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

that أَن	the Messiah ٱلْمَسِيحُ	disdain يَسْتَنكِفَ	will never لَّن	
the ٱلْمَلَٰٓئِكَةُ	nor وَلَا	of Allah لِّلَّهِ	a slave عَبْدًا	he be يَكُونَ
disdains يَسْتَنكِفْ	and whoever وَمَن	near (to Him) ٱلْمُقَرَّبُونَ	angles	
and shows arrogance وَيَسْتَكْبِرْ	His worship عِبَادَتِهِۦ	from عَنْ		

جَمِيعًا ﴿١٧٢﴾ unto Himself إِلَيْهِ He will certainly gather them فَسَيَحْشُرُهُمْ
and وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ then as for فَأَمَّا all
their أُجُورَهُمْ He would give them فَيُوَفِّيهِمْ good deeds ٱلصَّـٰلِحَـٰتِ did
His فَضْلِهِۦ (out) of مِّن and give them more وَيَزِيدُهُم reward
who disdained ٱسْتَنكَفُوا۟ those ٱلَّذِينَ but as for وَأَمَّا Bounty
He will punish them فَيُعَذِّبُهُمْ and showed arrogance وَٱسْتَكْبَرُوا۟
they will find يَجِدُونَ and not وَلَا a painful أَلِيمًا torment عَذَابًا
or وَلَا any guardian وَلِيًّا Allah ٱللَّهِ besides مِّن دُونِ for them لَهُم
any helper نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. **173.** So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَـٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَـٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿١٧٦﴾

بُرْهَـٰنٌ has come to you جَآءَكُم verily قَدْ mankind ٱلنَّاسُ O يَـٰٓأَيُّهَا
and We have sent down وَأَنزَلْنَآ your Lord رَّبِّكُمْ from مِّن proof
those ٱلَّذِينَ so for as فَأَمَّا a clear مُّبِينًا ﴿١٧٤﴾ light نُورًا to you إِلَيْكُمْ
to بِهِۦ and held fast وَٱعْتَصَمُوا۟ in Allah بِٱللَّهِ believed ءَامَنُوا۟ who
مِّنْهُ Mercy رَحْمَةٍ in (to) فِى He will admit them فَسَيُدْخِلُهُمْ Him
to إِلَيْهِ and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him
they ask you to يَسْتَفْتُونَكَ a Straight مُّسْتَقِيمًا ﴿١٧٥﴾ Way صِرَٰطًا Himself
pronounces for يُفْتِيكُمْ Allah ٱللَّهُ say قُلِ pronounce a ruling

Kalala (who leaves behind no lineal ٱلْكَلَٰلَةِ about فِي you a ruling a child وَلَدٌ he had لَهُۥ not لَيْسَ died هَلَكَ a man ٱمْرُؤٌا if إِنِ heirs) half نِصْفُ then for her (is) فَلَهَا a sister أُخْتٌ and he had وَلَهُۥٓ مَا if إِن will inherit her يَرِثُهَآ and he وَهُوَ he left تَرَكَ (of) what there كَانَتَا and if فَإِن a child وَلَدٌ she have لَّهَا does not لَّمْ يَكُن two ٱلثُّلُثَانِ then for them (are) فَلَهُمَا two (sisters) ٱثْنَتَيْنِ were إِخْوَةً they were كَانُوٓا and if وَإِن he left تَرَكَ of what مِمَّا thirds فَلِلذَّكَرِ and female وَنِسَآءً male رِّجَالًا (many) brothers (and sisters) (of) the two ٱلْأُنثَيَيْنِ share حَظِّ like مِثْلُ then the male shall have تَضِلُّوا۟ lest أَن to you لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ females عَلِيمٌۢ ﴿١٧٦﴾ thing شَىْءٍ of every بِكُلِّ and Allah وَٱللَّهُ you go astray (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). **175.** So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. **176.** They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah.* If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

سُورَةُ المَائِدَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

بِٱلْعُقُودِ fulfil أَوْفُوا believe ءَامَنُوٓا who ٱلَّذِينَ O you يَٰٓأَيُّهَا
(of) ٱلْأَنْعَٰمِ beasts بَهِيمَةُ to you لَكُم are lawful أُحِلَّتْ obligations
مُحِلِّى not غَيْرَ to you عَلَيْكُمْ is recited يُتْلَىٰ what مَا except إِلَّا cattle
in state حُرُمٌ while you are وَأَنتُمْ to hunt ٱلصَّيْدِ you are allowed
He (1) يُرِيدُ what مَا decrees يَحْكُمُ Allah ٱللَّهَ verily إِنَّ of Ihram
تُحِلُّوا do not لَا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا wills
(of) the ٱلشَّهْرَ nor وَلَا (of) Allah ٱللَّهِ Symbols شَعَٰٓئِرَ violate
and nor وَلَا (of) the animals ٱلْهَدْىَ nor وَلَا Sacred ٱلْحَرَامَ Month
ٱلْبَيْتَ the people coming ءَآمِّينَ nor وَلَآ (of) the garlanded ٱلْقَلَٰٓئِدَ
مِّن the Bounty فَضْلًا seeking يَبْتَغُونَ Sacred ٱلْحَرَامَ (to) the House
and when وَإِذَا and good pleasure وَرِضْوَٰنًا their Lord رَّبِّهِمْ of
and (let) وَلَا yom may hunt فَٱصْطَادُوا you finish the Iharam حَلَلْتُمْ
(of) قَوْمٍ the hatred شَنَـَٔانُ lead you to transgression يَجْرِمَنَّكُمْ not
ٱلْمَسْجِدِ from عَنِ stopped you صَدُّوكُمْ that أَن some people
وَتَعَاوَنُوا you transgress تَعْتَدُوا that أَن the Sacred ٱلْحَرَامِ Mosque
and وَٱلتَّقْوَىٰ righteousness ٱلْبِرِّ in عَلَى and help you one another
sin ٱلْإِثْمِ in عَلَى help one another تَعَاوَنُوا and do not وَلَا piety
ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا and transgression وَٱلْعُدْوَٰنِ
(in) punishment (2) ٱلْعِقَابِ (is) Severe شَدِيدُ Allah

Sûrat 5. Al-Mâ'idah

(The Table spread with food)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills. **2.** O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm*, you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harâm* (at

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ
اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

and blood وَالدَّمُ carrion الْمَيْتَةُ to you عَلَيْكُمُ are forbidden حُرِّمَتْ
has been أُهِلَّ and what وَمَا (of) swine الْخِنْزِيرِ and flesh وَلَحْمُ
which بِهِ Allah اللَّهِ to other than لِغَيْرِ slaughtered as a sacrifice
and by a violent blow وَالْمَوْقُوذَةُ and (killed by) strangling وَالْمُنْخَنِقَةُ
and by the goring of horns وَالنَّطِيحَةُ and by a head long fall وَالْمُتَرَدِّيَةُ
that مَا except إِلَّا by a beast السَّبُعُ devoured أَكَلَ and that وَمَا
on عَلَى slaughtered ذُبِحَ and what وَمَا slaughtered by you ذَكَّيْتُمْ
you seek knowledge of your تَسْتَقْسِمُوا and that وَأَنْ altars النُّصُبِ
this الْيَوْمَ (is) sin فِسْقٌ that ذَٰلِكُمْ by divining arrows بِالْأَزْلَامِ fate
كَفَرُوا those who الَّذِينَ have given up all hope يَئِسَ Day
you تَخْشَوْهُمْ so do not فَلَا your religion دِينِكُمْ of مِنْ disbelieved
I have أَكْمَلْتُ this day الْيَوْمَ but fear Me وَاخْشَوْنِ fear them
and I have وَأَتْمَمْتُ your religion دِينَكُمْ for you لَكُمْ perfected
and I have وَرَضِيتُ My Favour نِعْمَتِي upon you عَلَيْكُمْ completed
but فَمَنِ as a religion دِينًا Islam الْإِسْلَامَ for you لَكُمُ approved
مُتَجَانِفٍ not غَيْرَ hunger مَخْمَصَةٍ by فِي is forced اضْطُرَّ who
(is) غَفُورٌ Allah اللَّهَ then indeed فَإِنَّ to sin لِإِثْمٍ inclined
Most Merciful ﴿٣﴾ رَحِيمٌ All-Forgiving

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on

An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُوا۟ مِمَّآ
أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

to them لَهُمْ is made lawful أُحِلَّ what مَاذَآ they ask you يَسْـَٔلُونَكَ
pure good things ٱلطَّيِّبَٰتُ to you لَكُمُ are made lawful أُحِلَّ say قُلْ
to hunting animals مِّنَ ٱلْجَوَارِحِ you have taught عَلَّمْتُم and what وَمَا
of what مِمَّا you teach them تُعَلِّمُونَهُنَّ training them for hunting مُكَلِّبِينَ
of what مِمَّآ so you may eat فَكُلُوا۟ Allah ٱللَّهُ has taught you عَلَّمَكُمُ
ٱللَّهِ name ٱسْمَ but invoke وَٱذْكُرُوا۟ for you عَلَيْكُمْ they catch أَمْسَكْنَ
ٱللَّهَ indeed إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ on it عَلَيْهِ (of) Allah
(in) reckoning ٱلْحِسَابِ ﴿٤﴾ (is) Swift سَرِيعُ Allah

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ
مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ وَمَن
يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

pure good ٱلطَّيِّبَٰتُ to you لَكُمُ are made lawful أُحِلَّ this Day ٱلْيَوْمَ
have been given أُوتُوا۟ (of) those who ٱلَّذِينَ and food وَطَعَامُ things
and your وَطَعَامُكُمْ to you لَّكُمْ (is) lawful حِلٌّ the Scripture ٱلْكِتَٰبَ
مِنَ and chaste women وَٱلْمُحْصَنَٰتُ to them لَّهُمْ (is) lawful حِلٌّ food

from مِنَ and chaste women وَٱلْمُحْصَنَٰتُ believing women ٱلْمُؤْمِنَٰتِ from
مِن قَبْلِكُمْ the Scripture ٱلْكِتَٰبَ have been given أُوتُوا۟ those who ٱلَّذِينَ
their أُجُورَهُنَّ you have given them ءَاتَيْتُمُوهُنَّ when إِذَآ before you
وَلَا lewdness مُسَٰفِحِينَ not غَيْرَ desiring chastity مُحْصِنِينَ bridal due
and who وَمَن as secret companions أَخْدَانٍ taking them مُتَّخِذِىٓ nor
went to waste حَبِطَ indeed فَقَدْ in faith بِٱلْإِيمَٰنِ disbelieves يَكْفُرْ
مِنَ the Hereafter (will be) ٱلْءَاخِرَةِ in فِى and He وَهُوَ his work عَمَلُهُۥ
the losers ٱلْخَٰسِرِينَ ۝ among

5. Made lawful to you this day are *At-Tayyibât*. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝٦

you stand قُمْتُمْ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
your faces وُجُوهَكُمْ then wash فَٱغْسِلُوا۟ the prayer ٱلصَّلَوٰةِ for إِلَى up
and وَٱمْسَحُوا۟ the elbows ٱلْمَرَافِقِ upto إِلَى and your hands وَأَيْدِيَكُمْ
إِلَى and (wash) your feet وَأَرْجُلَكُمْ your heads بِرُءُوسِكُمْ you wipe
you are (in state of) كُنتُمْ but if وَإِن the ankles ٱلْكَعْبَيْنِ upto
وَإِن then purify yourself فَٱطَّهَّرُوا۟ janabah (ritual impurity) جُنُبًا
or أَوْ journey سَفَرٍ on عَلَىٰ or أَوْ ill مَّرْضَىٰٓ you are كُنتُم and if

أَوْ the toilet ٱلْغَآئِطِ from مِّنَ of you مِّنكُم one أَحَدٌ has come جَآءَ
make Tayammum ٱلنِّسَآءَ you have been in sexual contact لَـٰمَسْتُمُ or
then look for فَتَيَمَّمُوا۟ water مَآءً you find تَجِدُوا۟ and did not فَلَمْ
your بِوُجُوهِكُمْ and you wipe فَٱمْسَحُوا۟ clean طَيِّبًا earth صَعِيدًا
يُرِيدُ does not مَا with it مِّنْهُ and your hands وَأَيْدِيكُم faces
حَرَجٍ any مِّنْ upon you عَلَيْكُم to lay لِيَجْعَلَ Allah ٱللَّهُ want
وَلِيُتِمَّ to purify you لِيُطَهِّرَكُمْ He wants يُرِيدُ but وَلَـٰكِن hardship
so لَعَلَّكُمْ upon you عَلَيْكُمْ His Favour نِعْمَتَهُۥ and to complete
give thanks تَشْكُرُونَ ﴿٦﴾ that you may

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَـٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

عَلَيْكُمْ (of) Allah ٱللَّهِ Favour نِعْمَةَ and you remember وَٱذْكُرُوا۟
He bound وَاثَقَكُم that ٱلَّذِى and His Covenant وَمِيثَـٰقَهُ upon you
we have heard سَمِعْنَا you said قُلْتُمْ when إِذْ with it بِهِۦٓ you
إِنَّ Allah ٱللَّهَ and you fear وَٱتَّقُوا۟ and we have obeyed وَأَطَعْنَا
(of) what (is) بِذَاتِ (is) All-Knower عَلِيمٌۢ Allah ٱللَّهَ indeed
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا (in your) breasts ٱلصُّدُورِ ﴿٧﴾
as witnesses شُهَدَآءَ for Allah لِلَّهِ steadfast قَوَّٰمِينَ you be كُونُوا۟
شَنَـَٔانُ drive you يَجْرِمَنَّكُمْ and may not وَلَا in equity بِٱلْقِسْطِ
you do تَعْدِلُوا۟ that do not أَلَّا to عَلَىٰٓ (of) people قَوْمٍ enmity

to piety لِلتَّقْوَىٰ	nearer أَقْرَبُ	that (is) هُوَ	deal justly اعْدِلُوا	justice
is خَبِيرٌ	Allah اللَّهَ	indeed إِنَّ	Allah اللَّهَ	and you fear وَاتَّقُوا
		you do تَعْمَلُونَ ﴿٨﴾	of what بِمَا	Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. **8.** O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَٔايَٰتِنَآ أُولَٰٓئِكَ أَصْحَٰبُ الْجَحِيمِ ﴿١٠﴾ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

believed ءَامَنُوا	(to) those who الَّذِينَ	Allah اللَّهُ	has promised وَعَدَ
(is) مَّغْفِرَةٌ	for them لَهُم	good deeds الصَّٰلِحَٰتِ	and did وَعَمِلُوا
and those وَالَّذِينَ	great عَظِيمٌ ﴿٩﴾	and reward وَأَجْرٌ	forgiveness
Our Signs بِـَٔايَٰتِنَآ	and denied وَكَذَّبُوا	disbelieved كَفَرُوا	who
الْجَحِيمِ ﴿١٠﴾	companions (dwellers) أَصْحَٰبُ	they (will be) أُولَٰٓئِكَ	
اذْكُرُوا	believe ءَامَنُوا	who الَّذِينَ	O you يَٰٓأَيُّهَا (of) Hell-Fire
إِذْ	upon you عَلَيْكُمْ	(of) Allah اللَّهِ	Favour نِعْمَتَ remember
they stretch يَبْسُطُوٓا	that أَن	some people قَوْمٌ	decided هَمَّ when
أَيْدِيَهُمْ	but He held back فَكَفَّ	their hands أَيْدِيَهُمْ	to you إِلَيْكُمْ
and وَعَلَى	Allah اللَّهَ	and fear وَاتَّقُوا	from you عَنكُمْ their hands
the believers الْمُؤْمِنُونَ ﴿١١﴾	let put their trust فَلْيَتَوَكَّلِ	Allah اللَّهِ	in

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). **10.** And those who disbelieve and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. **11.** O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

a covenant (from) مِيثَٰقَ Allah ٱللَّهُ took أَخَذَ and verily ۞ وَلَقَدْ
مِنْهُمُ and We appointed وَبَعَثْنَا (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ
ٱللَّهُ and said وَقَالَ leaders نَقِيبًا twelve عَشَرَ ٱثْنَىْ among them
you أَقَمْتُمُ if لَئِنْ with you مَعَكُمْ certainly I am إِنِّى Allah
Zakat ٱلزَّكَوٰةَ you paid وَءَاتَيْتُمُ the prayer ٱلصَّلَوٰةَ established
and you وَعَزَّرْتُمُوهُمْ in My Messengers بِرُسُلِى you believed وَءَامَنتُم
حَسَنًا loan قَرْضًا Allah ٱللَّهَ and you lent وَأَقْرَضْتُمُ assisted them
سَيِّـَٔاتِكُمْ from you عَنكُمْ I would certainly efface لَّأُكَفِّرَنَّ a good
جَنَّٰتٍ and would surely admit you to وَلَأُدْخِلَنَّكُمْ your evil deeds
فَمَن the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
among مِنكُمْ this ذَٰلِكَ after بَعْدَ disbelieved كَفَرَ but who
(from) Right سَوَآءَ he has gone astray ضَلَّ indeed فَقَدْ you
Way ٱلسَّبِيلِ ﴿١٢﴾

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾

لَعَنَّٰهُمْ	(of) their covenant	مِّيثَٰقَهُمْ	their breach	نَقْضِهِم	then for	فَبِمَا	
قَٰسِيَةً	their hearts	قُلُوبَهُمْ	and We made	وَجَعَلْنَا	We cursed them		
مَّوَاضِعِهِۦ	from	عَن	the words	ٱلْكَلِمَ	they change	يُحَرِّفُونَ	hard
ذُكِّرُوا	of what	مِّمَّا	a part	حَظًّا	and they forgot	وَنَسُوا	their context
you cease	تَزَالُ	and will not	وَلَا	of it	بِهِۦ	they were admonished	
except	إِلَّا	from them	مِّنْهُمْ	treachery	خَآئِنَةٍ	to discover	تَطَّلِعُ عَلَىٰ
وَٱصْفَحْ	them	عَنْهُمْ	but forgive	فَٱعْفُ	of them	مِّنْهُمْ	a few قَلِيلًا
those	ٱلْمُحْسِنِينَ ﴿١٣﴾	loves	يُحِبُّ	Allah	ٱللَّهَ	verily إِنَّ	overlook
said	قَالُوٓا	those who	ٱلَّذِينَ	and from	وَمِنَ	who do good deeds	
their	مِيثَٰقَهُمْ	We took	أَخَذْنَا	Christians	نَصَٰرَىٰٓ	we are	إِنَّا
of that	مِّمَّا	a (good) part	حَظًّا	but they forgot	فَنَسُوا	covenant	
so We aroused	فَأَغْرَيْنَا	of it	بِهِۦ	they were admonished	ذُكِّرُوا		
يَوْمِ	till	إِلَىٰ	and hatred	وَٱلْبَغْضَآءَ	enmity	ٱلْعَدَاوَةَ	among them بَيْنَهُمُ
inform	يُنَبِّئُهُمُ	and shall	وَسَوْفَ	(of) Resurrection	ٱلْقِيَٰمَةِ	Day	
يَصْنَعُونَ ﴿١٤﴾	they had been	كَانُوا	of what	بِمَا	Allah	ٱللَّهُ	them
							doing

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers — See V.2:112). **14.** And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

جَآءَكُمْ indeed قَدْ (of) the Scripture ٱلْكِتَٰبِ O People يَٰٓأَهْلَ
he makes clear يُبَيِّنُ Our Messenger رَسُولُنَا has come to you
to تُخْفُونَ you used كُنتُمْ of that مِّمَّا much كَثِيرًا to you لَكُمْ
and passes وَيَعْفُوا۟ عَن the Scripture ٱلْكِتَٰبِ from مِنَ conceal
مِّنَ has come to you جَآءَكُم surely قَدْ much كَثِيرٍ over
a clear ﴿١٥﴾ مُّبِينٌ and Book وَكِتَٰبٌ a light نُورٌ Allah ٱللَّهِ from
sought ٱتَّبَعَ those who مَنِ Allah ٱللَّهُ with it بِهِ guides يَهْدِى
(of) peace ٱلسَّلَٰمِ ways سُبُلَ His Good Pleasure رِضْوَٰنَهُۥ
the darkness ٱلظُّلُمَٰتِ from مِّنَ and He brings them out وَيُخْرِجُهُم
and He وَيَهْدِيهِمْ by His Will بِإِذْنِهِۦ the light ٱلنُّورِ to إِلَى
the Straight ﴿١٦﴾ مُّسْتَقِيمٍ Way صِرَٰطٍ to إِلَىٰ guides them

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).
16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

إِنَّ said قَالُوٓا۟ those who ٱلَّذِينَ disbelieved كَفَرَ indeed لَّقَدْ
مَرْيَمَ son ٱبْنُ the Messiah ٱلْمَسِيحُ (He) is هُوَ Allah ٱللَّهَ verily
against مِنَ has power يَمْلِكُ who then فَمَن say قُلْ (of) Mary
يُهْلِكَ that أَن He decided أَرَادَ if إِنْ the least شَيْـًٔا Allah ٱللَّهِ
(of) مَرْيَمَ son ٱبْنَ the Messiah ٱلْمَسِيحَ He were to destroy
(are) on فِى and those who وَمَن and his mother وَأُمَّهُۥ Mary
مُلْكُ and belongs to Allah وَلِلَّهِ all جَمِيعًا the earth ٱلْأَرْضِ
وَمَا and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ dominion

يَشَآءُ what مَا He creates يَخْلُقُ (is) between them بَيْنَهُمَا and what
قَدِيرٌ ﴿١٧﴾ thing شَيْءٍ every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ He wills
(is) All-Powerful

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

نَحْنُ and the Christians وَٱلنَّصَٰرَىٰ the Jews ٱلْيَهُودُ and said وَقَالَتِ
and His beloved وَأَحِبَّٰٓؤُهُۥ (of) Allah ٱللَّهِ children أَبْنَٰٓؤُا۟ we (are)
for your بِذُنُوبِكُم He punishes you يُعَذِّبُكُم why then فَلِمَ say قُلْ
He خَلَقَ from who مِّمَّنْ human being بَشَرٌ you (are) أَنتُم but بَلْ sins
وَيُعَذِّبُ He wills يَشَآءُ (to) whom لِمَن He forgives يَغْفِرُ has created
and belongs to وَلِلَّهِ He wills يَشَآءُ whom مَن and He punishes
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ dominion مُلْكُ Allah
and to Him (is) وَإِلَيْهِ (is) between them بَيْنَهُمَا and what وَمَا earth
(of) the ٱلْكِتَٰبِ O People يَٰٓأَهْلَ the (eventual) return ﴿١٨﴾ ٱلْمَصِيرُ
Our Messenger رَسُولُنَا has come to you جَآءَكُمْ surely قَدْ Scripture
an interval فَتْرَةٍ (on) after عَلَىٰ to you لَكُمْ he makes clear يُبَيِّنُ
(has) not مَا you say تَقُولُوا۟ lest أَن the Messengers ٱلرُّسُلِ of مِّنَ
نَذِيرٍ (and) not وَلَا a bearer of glad tidings مِنۢ بَشِيرٍ come to us جَآءَنَا
بَشِيرٌ now has come to you جَآءَكُم but surely فَقَدْ a warner
عَلَىٰ and Allah وَٱللَّهُ and a warner وَنَذِيرٌ a bearer of glad tidings
(is) All-Powerful ﴿١٩﴾ قَدِيرٌ thing شَيْءٍ every كُلِّ over

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). **19.** O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ
يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟
خَٰسِرِينَ ﴿٢١﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا
دَٰخِلُونَ ﴿٢٢﴾

to his لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
ٱللَّهِ Favour نِعْمَةَ you remember ٱذْكُرُوا۟ O my people يَٰقَوْمِ people
among فِيكُمْ He raised جَعَلَ when إِذْ upon you عَلَيْكُمْ (of) Allah
and وَءَاتَىٰكُم kings مُّلُوكًا and made you وَجَعَلَكُم Prophets أَنۢبِيَآءَ you
any أَحَدًا He gave (to) يُؤْتِ had not لَمْ what مَّا He gave you
enter ٱدْخُلُوا۟ O my people يَٰقَوْمِ the worlds ٱلْعَٰلَمِينَ ﴿٢٠﴾ of مِّنَ one
ٱللَّهُ has ordained كَتَبَ which ٱلَّتِى the holy ٱلْمُقَدَّسَةَ land ٱلْأَرْضَ
أَدْبَارِكُمْ on عَلَىٰٓ you turn تَرْتَدُّوا۟ and (do) not وَلَا for you لَكُمْ Allah
قَالُوا۟ losers خَٰسِرِينَ ﴿٢١﴾ then you will turn about فَتَنقَلِبُوا۟ your backs
people قَوْمًا in it (are) فِيهَا verily إِنَّ O Moses يَٰمُوسَىٰٓ they said
حَتَّىٰ enter it نَّدْخُلَهَا shall never لَن and we وَإِنَّا ferocious جَبَّارِينَ
they يَخْرُجُوا۟ but if فَإِن from it مِنْهَا they depart يَخْرُجُوا۟ until
دَٰخِلُونَ ﴿٢٢﴾ then We certainly would فَإِنَّا from it مِنْهَا depart
enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the *'Âlamîn*

(mankind and jinn, in the past)." **21.** "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." **22.** They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

were يَخَافُونَ those who ٱلَّذِينَ of مِنَ two men رَجُلَانِ said قَالَ
ٱدْخُلُوا۟ on whom عَلَيْهِمَا Allah ٱللَّهُ had favoured أَنْعَمَ frightened
and if فَإِذَا (through) the gate ٱلْبَابَ upon them عَلَيْهِمُ enter
غَٰلِبُونَ then indeed you will be فَإِنَّكُمْ you entered it دَخَلْتُمُوهُ
كُنتُم if إِن put your trust فَتَوَكَّلُوٓا۟ Allah ٱللَّهِ and in وَعَلَى victors
إِنَّا O Moses يَٰمُوسَىٰٓ they said قَالُوا۟ believers مُّؤْمِنِينَ ﴿٢٣﴾ you are
long as they دَامُوا۟ as مَّا ever أَبَدًا enter it نَّدْخُلَهَآ shall not لَن we
and your Lord وَرَبُّكَ you أَنتَ so go فَٱذْهَبْ (are) in it فِيهَا
(right) here هَٰهُنَا we (are) إِنَّا and fight you two فَقَٰتِلَآ
sitting قَٰعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كـالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." **24.** They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٦﴾ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾

أَمْلِكُ do not (have) لَآ I إِنِّى O my Lord! رَبِّ He said قَالَ
فَٱفْرُقْ and my brother وَأَخِى (on) myself نَفْسِى except إِلَّا control
the ٱلْقَوْمِ and between وَبَيْنَ between us بَيْنَنَا so distinguish
indeed it فَإِنَّهَا He said قَالَ transgressors ٱلْفَٰسِقِينَ ﴿٢٥﴾ people
سَنَةً (for) forty أَرْبَعِينَ to them عَلَيْهِمْ (will be) forbidden مُحَرَّمَةٌ
the ٱلْأَرْضِ in فِى they will wander (in distraction) يَتِيهُونَ years
the people ٱلْقَوْمِ over عَلَى you grieve تَأْسَ so do not فَلَا earth
the نَبَأَ to them عَلَيْهِمْ and recite وَٱتْلُ transgressors ٱلْفَٰسِقِينَ ﴿٢٦﴾
when إِذْ in truth بِٱلْحَقِّ (of) Adam ءَادَمَ (of) two sons ٱبْنَىْ story
مِنْ and it was accepted فَتُقُبِّلَ a sacrifice قُرْبَانًا both offered قَرَّبَا
مِنَ accepted يُتَقَبَّلْ but was not وَلَمْ one of them أَحَدِهِمَا from
surely I will kill you لَأَقْتُلَنَّكَ he said قَالَ the other ٱلْءَاخَرِ from
from مِنَ Allah ٱللَّهُ accepts يَتَقَبَّلُ verily إِنَّمَا he said قَالَ
the pious ٱلْمُتَّقِينَ ﴿٢٧﴾

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" **26.** (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." **27.** And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾ إِنِّىٓ أُرِيدُ أَن
تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ
فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾ فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

لِتَقْتُلَنِى your hand يَدَكَ against Me إِلَيَّ you stretched بَسَطتَ if لَئِنۢ
my يَدِىَ stretch بِبَاسِطٍ I أَنَا۠ shall not مَآ so that you kill me

أَخَافُ for I إِنِّىٓ so that I kill you لِأَقْتُلَكَ against you إِلَيْكَ hand
verily I إِنِّىٓ of the worlds ٱلْعَٰلَمِينَ ﴿٢٨﴾ the Lord رَبَّ Allah ٱللَّهَ fear
وَإِثْمِكَ with my sin بِإِثْمِى you be laden تَبُوٓأَ that أَن desire أُرِيدُ
ٱلنَّارِ inmates أَصْحَٰبِ from مِنْ and become فَتَكُونَ and your sin
(of) the ٱلظَّٰلِمِينَ ﴿٢٩﴾ (is) reward جَزَٰٓؤُا۟ and that وَذَٰلِكَ (of) the Fire
his (evil) soul نَفْسُهُۥ him لَهُۥ then prompted فَطَوَّعَتْ wrong-doers
فَأَصْبَحَ and he killed him فَقَتَلَهُۥ (of) his brother أَخِيهِ killing قَتْلَ
then sent فَبَعَثَ the losers ٱلْخَٰسِرِينَ ﴿٣٠﴾ (one) of مِنَ and became
the earth ٱلْأَرْضِ (in) فِى scratching يَبْحَثُ a crow غُرَابًا Allah ٱللَّهُ
سَوْءَةَ he may hide يُوَٰرِى how كَيْفَ so that it shows him لِيُرِيَهُۥ
woe to me! يَٰوَيْلَتَىٰٓ he said قَالَ (of) his brother أَخِيهِ dead body
هَٰذَا like مِثْلَ I could be أَكُونَ that أَنْ am I not able أَعَجَزْتُ
(of) أَخِى dead body سَوْءَةَ and could hide فَأُوَٰرِىَ crow ٱلْغُرَابِ this
those who ٱلنَّٰدِمِينَ ﴿٣١﴾ from مِنَ then he became فَأَصْبَحَ my brother
regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the *'Âlamîn* (mankind, jinn, and all that exists)." **29.** "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zâlimûn* (polytheists and wrongdoers)." **30.** So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. **31.** Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

مِنْ of أَجْلِ because ذَٰلِكَ that كَتَبْنَا We ordained عَلَىٰ for بَنِيٓ
Children إِسْرَٰٓءِيلَ (of) Israel أَنَّهُۥ that مَن who قَتَلَ killed نَفْسًۢا a
person بِغَيْرِ without (he having killed) نَفْسٍ a person أَوْ or فَسَادٍ
(for) mischief فِى in ٱلْأَرْضِ the earth فَكَأَنَّمَا (it would be) as
if قَتَلَ he killed ٱلنَّاسَ mankind جَمِيعًا all وَمَنْ and who أَحْيَاهَا
saved its life فَكَأَنَّمَآ (it) as if أَحْيَا He had saved life ٱلنَّاسَ (of)
mankind جَمِيعًا all وَلَقَدْ and verily جَآءَتْهُمْ came to them رُسُلُنَا
Our Messengers بِٱلْبَيِّنَٰتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا
many مِّنْهُم of them بَعْدَ after ذَٰلِكَ that فِى in ٱلْأَرْضِ the
earth لَمُسْرِفُونَ ﴿٣٢﴾ (are) those who committed excesses

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

إِنَّمَا the only جَزَٰٓؤُا۟ reward ٱلَّذِينَ (of) those who يُحَارِبُونَ wage
war ٱللَّهَ (against) Allah وَرَسُولَهُۥ and His Messenger وَيَسْعَوْنَ and
spread فِى in ٱلْأَرْضِ the earth فَسَادًا mischief أَن (is) that يُقَتَّلُوٓا۟
they are killed أَوْ or يُصَلَّبُوٓا۟ they are cruicified أَوْ or تُقَطَّعَ cut
off أَيْدِيهِمْ their hands وَأَرْجُلُهُم and their feet مِّنْ from خِلَٰفٍ
opposite أَوْ or يُنفَوْا۟ be exiled مِنَ from ٱلْأَرْضِ the land ذَٰلِكَ
that لَهُمْ for them خِزْىٌ (is) disgrace فِى in ٱلدُّنْيَا (this) world
وَلَهُمْ and for them فِى in ٱلْءَاخِرَةِ the Hereafter عَذَابٌ torment
عَظِيمٌ ﴿٣٣﴾ (is) a great إِلَّا except ٱلَّذِينَ those who تَابُوا۟ repented

over them	عَلَيْهِمْ	you have power	تَقْدِرُوا	that	أَن	before	مِن قَبْلِ
(is)	غَفُورٌ	Allah	ٱللَّهَ	that	أَنَّ	so you (should) know	فَٱعْلَمُوٓا
		Most Merciful	رَّحِيمٌ ﴿٣٤﴾	All-Forgiving			

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. **34.** Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَٱبْتَغُوٓا إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا فِي سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يَخْرُجُوا مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

Allah	ٱللَّهَ	you fear	ٱتَّقُوا	believe	ءَامَنُوا	who	ٱلَّذِينَ	O you	يَٰٓأَيُّهَا
and	وَجَٰهِدُوا	approach	ٱلْوَسِيلَةَ	to Him	إِلَيْهِ	and you seek	وَٱبْتَغُوٓا
so that you may	لَعَلَّكُمْ	His Way	سَبِيلِهِۦ	in	فِي	you strive hard	
	كَفَرُوا	those who	ٱلَّذِينَ	verily	إِنَّ	succeed	تُفْلِحُونَ ﴿٣٥﴾
فِي	what مَّا	(for them) they had	لَهُم	that	أَنَّ	if لَوْ	disbelieved
with it	مَعَهُۥ	and like of it	وَمِثْلَهُۥ	all	جَمِيعًا	the earth ٱلْأَرْضِ	(is) in
يَوْمِ	torment	عَذَابِ	from مِنْ	with it	بِهِۦ	that they ransom	لِيَفْتَدُوا
will be accepted	تُقُبِّلَ	not	مَا	(of) Resurrection	ٱلْقِيَٰمَةِ	(of)	Day
is	أَلِيمٌ ﴿٣٦﴾	torment	عَذَابٌ	and for them	وَلَهُمْ	from them	مِنْهُمْ
they come out	يَخْرُجُوا	that	أَن	they would wish	يُرِيدُونَ	a painful	
will come	بِخَٰرِجِينَ	they	هُم	but not	وَمَا	the Fire ٱلنَّارِ	of مِنَ
(is)	مُّقِيمٌ ﴿٣٧﴾	torment	عَذَابٌ	and for them	وَلَهُمْ	of it مِنْهَا	out
							a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. **36.** Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the

torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. **37.** They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُۥ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾

you cut فَاقْطَعُوٓا and female thief وَالسَّارِقَةُ and male thief وَالسَّارِقُ
كَسَبَا for what بِمَا as a recompense جَزَآءًۢ their hands أَيْدِيَهُمَا off
اللَّهِ from مِّنَ an examplary punishment نَكَٰلًا they have earned
فَمَن All-Wise ﴿٣٨﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ Allah.
his wrong-doing ظُلْمِهِۦ after مِنۢ بَعْدِ repented تَابَ but whoever
يَتُوبُ Allah اللَّهَ then surely فَإِنَّ and amended (his ways) وَأَصْلَحَ
(is) غَفُورٌ Allah اللَّهَ indeed إِنَّ towards him عَلَيْهِ would relent
you know تَعْلَمْ do not أَلَمْ Most Merciful ﴿٣٩﴾ رَّحِيمٌ All-Forgiving
السَّمَٰوَٰتِ dominion مُلْكُ belongs to Him لَهُۥ Allah اللَّهَ that أَنَّ
مَن He punishes يُعَذِّبُ and the earth وَالْأَرْضِ (of) the heavens
يَشَآءُ (to) whom لِمَن and He forgives وَيَغْفِرُ He wills يَشَآءُ whom
﴿٤٠﴾ قَدِيرٌ thing شَىْءٍ every كُلِّ over عَلَىٰ and Allah وَاللَّهُ He wills
(is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. **39.** But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. **40.** Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

۞ يَٰٓأَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَٰرِعُونَ فِى الْكُفْرِ مِنَ الَّذِينَ قَالُوٓا ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَن يُرِدِ اللَّهُ فِتْنَتَهُۥ فَلَن

تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

grieve you يَحْزُنكَ (let) not لَا Messenger ٱلرَّسُولُ O يَـٰٓأَيُّهَا ٱلَّذِينَ into فِى race each other يُسَـٰرِعُونَ those who ٱلْكُفْرِ we believed ءَامَنَّا said قَالُوٓا۟ those who ٱلَّذِينَ of مِنَ disbelief قُلُوبُهُمْ believe تُؤْمِن but did not وَلَمْ with their mouths بِأَفْوَٰهِهِمْ have become هَادُوا۟ those who ٱلَّذِينَ and of وَمِنَ their hearts سَمَّـٰعُونَ to falsehood لِلْكَذِبِ (are) listeners سَمَّـٰعُونَ jews يَأْتُوكَ have not لَمْ other ءَاخَرِينَ to people (who) لِقَوْمٍ listeners after مِنۢ بَعْدِ the words ٱلْكَلِمَ they change يُحَرِّفُونَ come to you إِنْ they say يَقُولُونَ their context (has been determined) مَوَاضِعِهِۦ but if وَإِن you take it فَخُذُوهُ this هَـٰذَا you are given أُوتِيتُمْ if and وَمَن then beware فَٱحْذَرُوا۟ you are given this تُؤْتَوْهُ not لَّمْ then فَلَن that he falls into error فِتْنَتَهُۥ Allah ٱللَّهُ wills يُرِدِ whom ٱللَّهِ against مِنَ for him لَهُۥ you be able (to do) تَمْلِكَ shall never لَمْ ones whom ٱلَّذِينَ those (are) أُو۟لَـٰٓئِكَ any thing شَيْـًٔا Allah قُلُوبَهُمْ He purifies يُطَهِّرَ that أَن Allah ٱللَّهُ want يُرِدِ did not (is) خِزْىٌ (this) world ٱلدُّنْيَا in فِى for them لَهُمْ their hearts the Hereafter ٱلْـَٔاخِرَةِ (is) in فِى and for them وَلَهُمْ disgrace (is) a great ﴿٤١﴾ عَظِيمٌ torment عَذَابٌ

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن
يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾ وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ
ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾

لِلسُّحۡتِ devourers أَكَّٰلُونَ to falsehood لِلۡكَذِبِ listeners سَمَّٰعُونَ فَٱحۡكُم they come to you جَآءُوكَ and if فَإِن of forbidden earnings turn away أَعۡرِضۡ or أَوۡ between them بَيۡنَهُمۡ then (either) judge from عَنۡهُمۡ you turn away تُعۡرِضۡ and if وَإِن from them عَنۡهُمۡ anything شَيۡـٔٗا they harm you يَضُرُّوكَ then shall never فَلَن them بَيۡنَهُم then judge فَٱحۡكُم you (decide to) judge حَكَمۡتَ and if وَإِنۡ يُحِبُّ Allah ٱللَّهَ verily إِنَّ with justice بِٱلۡقِسۡطِ between them they appoint يُحَكِّمُونَكَ and how وَكَيۡفَ the just ٱلۡمُقۡسِطِينَ ﴿٤٢﴾ loves the Torah ٱلتَّوۡرَىٰةُ while (they have) with them وَعِندَهُمُ you a judge يَتَوَلَّوۡنَ yet ثُمَّ (of) Allah ٱللَّهِ (is) decision حُكۡمُ wherein فِيهَا أُوْلَٰٓئِكَ and not وَمَآ that ذَٰلِكَ (even) after مِنۢ بَعۡدِ they turn away believers ﴿٤٣﴾ بِٱلۡمُؤۡمِنِينَ those (are)

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. **43.** But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ
بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِۚ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي
ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾

فِيهَا the Torah ٱلتَّوۡرَىٰةَ We have sent down أَنزَلۡنَا verily إِنَّآ (used to) يَحۡكُمُ and light وَنُورٞ guidance هُدٗى wherein (was) أَسۡلَمُواْ who had ٱلَّذِينَ the Prophets ٱلنَّبِيُّونَ with it بِهَا judge

became jews هَادُوا for those who لِلَّذِينَ submitted (to Allah) to them was اسْتُحْفِظُوا for بِمَا rabbis وَالْأَحْبَارُ and scholars وَالرَّبَّانِيُّونَ (of) Allah اللَّهِ Book كِتَابِ of مِن entrusted protection وَكَانُوا so do not فَلَا witnesses شُهَدَاءَ to it عَلَيْهِ and they were تَخْشَوُا and do not وَلَا but fear Me وَاخْشَوْنِ the people النَّاسَ you fear a little قَلِيلًا for a price ثَمَنًا My Verses بِآيَاتِي you sell تَشْتَرُوا (has) أَنزَلَ by what بِمَا judge يَحْكُم did not لَّمْ and whoever وَمَن (they) indeed هُمُ those (are) فَأُولَٰئِكَ Allah اللَّهُ sent down the disbelievers الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

that أَنَّ in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained وَكَتَبْنَا وَالْأَنفَ for eye بِالْعَيْنِ and eye وَالْعَيْنَ for life بِالنَّفْسِ life النَّفْسَ وَالسِّنَّ for ear بِالْأُذُنِ and ear وَالْأُذُنَ for nose بِالْأَنفِ and nose قِصَاصٌ and (for) wounds وَالْجُرُوحَ for tooth بِالسِّنِّ and tooth it (will فَهُوَ it بِهِ forgoes تَصَدَّقَ so whoever فَمَن retribution did لَّمْ and whoever وَمَن for him لَّهُ an expiation كَفَّارَةٌ be) Allah اللَّهُ has sent down أَنزَلَ by what بِمَا judge يَحْكُم not the ﴿٤٥﴾ الظَّالِمُونَ they (who were) هُمُ those (are) فَأُولَٰئِكَ

بِعِيسَى their foot steps ءَاثَرِهِم in عَلَىٰٓ and We sent وَقَفَّيْنَا wrong-doers
بَيْنَ يَدَيْهِ what لِّمَا confirming مُصَدِّقًا (of) Mary مَرْيَمَ son ٱبْنِ Jesus
and We وَءَاتَيْنَٰهُ the Torah ٱلتَّوْرَىٰةِ of مِنَ had come before him
guidance هُدًى in which (was) فِيهِ the Gospel ٱلْإِنجِيلَ gave him
had come بَيْنَ يَدَيْهِ what لِّمَا and confirming وَمُصَدِّقًا and light وَنُورٌ
وَمَوْعِظَةً and a guidance وَهُدًى the Torah ٱلتَّوْرَىٰةِ of مِنَ before him
for the pious لِّلْمُتَّقِينَ ﴿٤٦﴾ and an admonition

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn*. **46.** And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn*.

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

by بِمَآ (of) the Gospel ٱلْإِنجِيلِ People أَهْلُ and let judge وَلْيَحْكُمْ
and whoever وَمَن in it فِيهِ Allah ٱللَّهُ has sent down أَنزَلَ what
ٱللَّهُ has sent down أَنزَلَ by what بِمَآ judge يَحْكُم did not لَّمْ
the ٱلْفَٰسِقُونَ ﴿٤٧﴾ they (who are) هُمُ those (are) فَأُو۟لَٰٓئِكَ Allah
ٱلْكِتَٰبَ to you إِلَيْكَ and We have sent down وَأَنزَلْنَآ transgressors
بَيْنَ يَدَيْهِ what لِّمَا confirming مُصَدِّقًا in truth بِٱلْحَقِّ the Book
and a وَمُهَيْمِنًا the Book ٱلْكِتَٰبِ of مِنَ had come before it
the truth ٱلْحَقِّ of مِنَ has come to you جَآءَكَ over it عَلَيْهِ watcher
a law شِرْعَةً of you مِنكُمْ We have prescribed جَعَلْنَا for each لِكُلٍّ
Allah ٱللَّهُ willed شَآءَ and if وَلَوْ and a clear way وَمِنْهَاجًا

one وَٰحِدَةً community أُمَّةً He would have made you لَجَعَلَكُمْ
He gave you ءَاتَىٰكُمْ what مَآ in فِى to test you لِّيَبْلُوَكُمْ but وَلَٰكِن
ٱللَّهِ to إِلَى in good works ٱلْخَيْرَٰتِ so vie one with another فَٱسْتَبِقُوا۟
then He will فَيُنَبِّئُكُم all جَمِيعًا (is) your return مَرْجِعُكُمْ Allah
about it فِيهِ you used to كُنتُمْ about what بِمَا inform you
you differ تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. **48.** And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

by what بِمَآ between them بَيْنَهُم you judge ٱحْكُم and that وَأَنِ
you follow تَتَّبِعْ and do not وَلَا Allah ٱللَّهُ has sent down أَنزَلَ
يَفْتِنُوكَ lest أَن and beware of them وَٱحْذَرْهُمْ their desires أَهْوَآءَهُمْ
has أَنزَلَ (of) what مَآ some بَعْضِ from عَنۢ they tempt you away
they turn away تَوَلَّوْا۟ and if فَإِن to you إِلَيْكَ Allah ٱللَّهُ sent down
يُصِيبَهُم that أَن Allah ٱللَّهُ wills يُرِيدُ only أَنَّمَا then you know فَٱعْلَمْ
and وَإِنَّ (of) their sins ذُنُوبِهِمْ for some بِبَعْضِ He punishes them
are لَفَٰسِقُونَ ﴿٤٩﴾ the people ٱلنَّاسِ of مِّنَ many كَثِيرًا indeed
يَبْغُونَ (of) ignorance ٱلْجَٰهِلِيَّةِ do judgement أَفَحُكْمَ transgressors
حُكْمًا Allah ٱللَّهِ than مِنَ better أَحْسَنُ and who (is) وَمَنْ they seek
having firm faith يُوقِنُونَ ﴿٥٠﴾ for a people لِّقَوْمٍ in judgement

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh). **50.** Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾

you take تَتَّخِذُوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you ۞ يَٰٓأَيُّهَا
some بَعْضُهُمْ (as) allies أَوْلِيَآءَ and the Cristians وَٱلنَّصَٰرَىٰٓ the Jews ٱلْيَهُودَ
takes يَتَوَلَّهُم and who وَمَن (of) some بَعْضٍ (are) allies أَوْلِيَآءُ of them
إِنَّ (one) of them مِنْهُمْ then he (is) فَإِنَّهُۥ of you مِّنكُمْ them for allies
the people ٱلْقَوْمَ guide يَهْدِى (does) not لَا Allah ٱللَّهَ verily
قُلُوبِهِم in فِى those ٱلَّذِينَ and you see فَتَرَى wrong-doers ٱلظَّٰلِمِينَ ﴿٥١﴾
to them فِيهِمْ they hurry يُسَٰرِعُونَ (is) disease مَّرَضٌ whose hearts
a دَآئِرَةٌ may befall us تُصِيبَنَا that أَن we fear نَخْشَىٰٓ they say يَقُولُونَ
بِٱلْفَتْحِ He brings يَأْتِىَ that أَن Allah ٱللَّهُ perhaps فَعَسَى misfortune
فَيُصْبِحُوا۟ His Presence عِندِهِۦ from مِّنْ a decision أَمْرٍ or أَوْ victory
فِىٓ they concealed أَسَرُّوا۟ what مَآ on عَلَىٰ then they will become
regretful ﴿٥٢﴾ نَٰدِمِينَ themselves أَنفُسِهِمْ in

51. O you who believe! Take not the Jews and the Christians as *Auliyâ'* (friends, protectors, helpers), they are but *Auliyâ'* of each other. And if any amongst you takes them (as *Auliyâ'*), then surely, he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust). **52.** And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ
يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

are these أَهَٰٓؤُلَآءِ believed ءَامَنُوٓا۟ those who ٱلَّذِينَ and will say وَيَقُولُ
strongest جَهْدَ by Allah بِٱللَّهِ swore أَقْسَمُوا۟ the ones who ٱلَّذِينَ
حَبِطَتْ (are) with you لَمَعَكُمْ that they إِنَّهُمْ (of) their oaths أَيْمَٰنِهِمْ
and they have فَأَصْبَحُوا۟ their deeds أَعْمَٰلُهُمْ have gone to waste
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا the losers خَٰسِرِينَ ﴿٥٣﴾ become
his دِينِهِۦ from عَن of you مِنكُمْ turns back يَرْتَدَّ whoever مَن
يُحِبُّهُمْ a people بِقَوْمٍ Allah ٱللَّهُ bring يَأْتِى so shall فَسَوْفَ religion
عَلَى humble أَذِلَّةٍ and who love Him وَيُحِبُّونَهُۥٓ whom He loves
the ٱلْكَٰفِرِينَ towards عَلَى stern أَعِزَّةٍ the believers ٱلْمُؤْمِنِينَ towards
وَلَا (of) Allah ٱللَّهِ Way سَبِيلِ in فِى they fight يُجَٰهِدُونَ disbelievers
ذَٰلِكَ (of) a blamer لَآئِمٍ blame لَوْمَةَ they fear يَخَافُونَ and do not
يَشَآءُ whom مَن He grants يُؤْتِيهِ (of) Allah ٱللَّهِ (is) Grace فَضْلُ that
﴿٥٤﴾ عَلِيمٌ (is) Vast in resources وَٰسِعٌ and Allah وَٱللَّهُ He wills
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. **54.** O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ
ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

and His وَرَسُولُهُۥ (is) Allah ٱللَّهُ your friend وَلِيُّكُمُ only إِنَّمَا
those who ٱلَّذِينَ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ Messenger
وَهُمْ Zakat ٱلزَّكَوٰةَ and give وَيُؤْتُونَ the prayer ٱلصَّلَوٰةَ establish يُقِيمُونَ
and whoever وَمَن (are) those who bow down رَٰكِعُونَ ﴿٥٥﴾ and they
وَٱلَّذِينَ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ takes as friends يَتَوَلَّ
(of) Allah ٱللَّهِ party حِزْبَ then فَإِنَّ believe ءَامَنُوا۟ and those who
ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا victorious ٱلْغَـٰلِبُونَ ﴿٥٦﴾ they (who are) هُمُ
take ٱتَّخَذُوا۟ those who ٱلَّذِينَ you take تَتَّخِذُوا۟ (do) not لَا believe
ٱلَّذِينَ from مِّنَ and fun وَلَعِبًا for mockery هُزُوًا your religion دِينَكُمْ
مِن قَبْلِكُمْ the Scripture ٱلْكِتَـٰبَ have been given أُوتُوا۟ those who
and وَٱتَّقُوا۟ as allies أَوْلِيَآءَ and the disbelievers وَٱلْكُفَّارَ before you
(true) believers مُّؤْمِنِينَ ﴿٥٧﴾ you are كُنتُم if إِن Allah ٱللَّهَ fear

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). **56.** And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. **57.** O you who believe! Take not as *Auliyâ'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ
ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَـٰسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ
ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّـٰغُوتَ ۚ أُو۟لَـٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾

they ٱتَّخَذُوهَا prayer ٱلصَّلَوٰةِ for إِلَى you call نَادَيْتُمْ and when وَإِذَا
they بِأَنَّهُمْ because ذَٰلِكَ and fun وَلَعِبًا for mockery هُزُوًا take it
يَـٰٓأَهْلَ say قُلْ who understand يَعْقِلُونَ ﴿٥٨﴾ do not لَّا a people قَوْمٌ are
you opposing تَنقِمُونَ are هَلْ (of) the Scripture ٱلْكِتَـٰبِ O people
and وَمَآ in Allah بِٱللَّهِ we believe ءَامَنَّا that أَنْ except إِلَّآ us مِنَّآ
مِن was sent أُنزِلَ and what وَمَآ to us إِلَيْنَا has been sent أُنزِلَ what
(are) فَـٰسِقُونَ ﴿٥٩﴾ most of you أَكْثَرَكُمْ and indeed وَأَنَّ before (us) قَبْلُ

of worse بِشَرٍّ I inform you أُنَبِّئُكُم shall هَلْ say قُلْ transgressors
Allah ٱللَّهِ with عِندَ regarding recompence مَثُوبَةً that ذَٰلِكَ than مِّن
عَلَيْهِ and became angry وَغَضِبَ Allah ٱللَّهُ cursed لَّعَنَهُ whom مَن
to ٱلْقِرَدَةَ some of them مِنْهُمُ and He transformed وَجَعَلَ with him
ٱلطَّٰغُوتَ and (who) worshiped وَعَبَدَ and swines وَٱلْخَنَازِيرَ monkeys
وَأَضَلُّ in rank مَّكَانًا worse شَرٌّ those (are) أُو۟لَٰٓئِكَ the false deities
Way ٱلسَّبِيلِ ﴿٦٠﴾ Right سَوَآءِ from عَن and more astray

58. And when you proclaim the call for *As-Salât*, they take it (but) as a mockery and fun; that is because they are a people who understand not. **59.** Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" **60.** Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghût* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾

ءَامَنَّا they said (say) قَالُوٓا۟ they come to you جَآءُوكُمْ and when وَإِذَا
with بِٱلْكُفْرِ they entered دَّخَلُوا۟ and verily وَقَد we believed
with it بِهِۦ went out خَرَجُوا۟ verily قَدْ and they وَهُمْ disbelief
hiding يَكْتُمُونَ ﴿٦١﴾ they are كَانُوا۟ what بِمَا knows أَعْلَمُ and Allah وَٱللَّهُ
in فِى hurrying يُسَٰرِعُونَ of them مِّنْهُمْ many كَثِيرًا and you see وَتَرَىٰ
ٱلسُّحْتَ and devouring وَأَكْلِهِمُ and transgression وَٱلْعُدْوَٰنِ sin ٱلْإِثْمِ
they كَانُوا۟ what مَا evil indeed (is) لَبِئْسَ the forbidden earnings
ٱلرَّبَّٰنِيُّونَ forbid them يَنْهَىٰهُمُ if not لَوْلَا doing يَعْمَلُونَ ﴿٦٢﴾ have been
ٱلْإِثْمَ their uttering قَوْلِهِمُ from عَن and rabbis وَٱلْأَحْبَارُ the scholars

forbidden ٱلسُّحْتَ and their devouring وَأَكْلِهِمُ sinful (words) they have been كَانُوا۟ what مَا evil indeed (is) لَبِئْسَ earning contriving يَصْنَعُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. **62.** And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. **63.** Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـٰنًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

(is) مَغْلُولَةٌ (of) Allah ٱللَّهِ Hand يَدُ the Jews ٱلْيَهُودُ and said وَقَالَتِ and they have وَلُعِنُوا۟ their hands أَيْدِيهِمْ (are) fettered غُلَّتْ fettered His يَدَاهُ but بَلْ they have said قَالُوا۟ for what بِمَا been cursed He يَشَآءُ as كَيْفَ He spends يُنفِقُ (are) outspread مَبْسُوطَتَانِ Hands of them مِّنْهُم many كَثِيرًا and definitely increases وَلَيَزِيدَنَّ wills your رَّبِّكَ from مِن to you إِلَيْكَ has been sent down أُنزِلَ what مَّآ and We وَأَلْقَيْنَا and disbelief وَكُفْرًا in their rebellion طُغْيَـٰنًا Lord إِلَىٰ and hatred وَٱلْبَغْضَآءَ enmity ٱلْعَدَٰوَةَ among them بَيْنَهُمُ have cast they أَوْقَدُوا۟ whenever كُلَّمَآ (of) Resurrection ٱلْقِيَـٰمَةِ Day يَوْمِ till Allah ٱللَّهُ extinguished it أَطْفَأَهَا of war لِّلْحَرْبِ fire نَارًا kindled (to فَسَادًا earth ٱلْأَرْضِ on فِى and they (always) strive وَيَسْعَوْنَ like يُحِبُّ (does) not لَا and Allah وَٱللَّهُ spread) mischief the mischief-makers ٱلْمُفْسِدِينَ ﴿٦٤﴾

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

(of) the Scripture ٱلْكِتَٰبِ People أَهْلَ that أَنَّ and if وَلَوْ
We would have لَكَفَّرْنَا and feared (Allah) وَٱتَّقَوْا۟ believed ءَامَنُوا۟
and وَلَأَدْخَلْنَٰهُمْ their evils سَيِّـَٔاتِهِمْ from them عَنْهُمْ surely effaced
(of) ٱلنَّعِيمِ ﴿٦٥﴾ Gardens جَنَّٰتِ would have surely admitted them (to)
the Torah ٱلتَّوْرَىٰةَ had observed أَقَامُوا۟ they أَنَّهُمْ and if وَلَوْ bliss
to إِلَيْهِم had been sent أُنزِلَ and what وَمَآ and the Gospel وَٱلْإِنجِيلَ
they would surely have لَأَكَلُوا۟ their Lord رَّبِّهِمْ from مِّن them
تَحْتِ and from وَمِن above them فَوْقِهِمْ from مِن got provision
people أُمَّةٌ among them (are) مِّنْهُمْ their feet أَرْجُلِهِمْ beneath
what مَا is evil سَآءَ of them مِّنْهُمْ and many وَكَثِيرٌ moderate مُّقْتَصِدَةٌ
they are doing يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). **66.** And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضى الله عنه), but many of them do evil deeds.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾

has been أُنزِلَ	what مَآ	convey بَلِّغْ	Messenger ٱلرَّسُولُ	O يَٰٓأَيُّهَا	
لَّمْ	and if وَإِن	your Lord رَّبِّكَ	from مِن	to you إِلَيْكَ	sent down
you conveyed بَلَّغْتَ	then have not فَمَا	you do (it) تَفْعَلْ	did not		
مِنَ	will protect you يَعْصِمُكَ	and Allah وَٱللَّهُ	His Messege رِسَالَتَهُۥ		
يَهْدِى	does not لَا	Allah ٱللَّهَ	indeed إِنَّ	the people ٱلنَّاسِ	from
O People يَٰٓأَهْلَ	say قُلْ	disbelievers ٱلْكَٰفِرِينَ ﴿٦٧﴾	people ٱلْقَوْمَ	guide	
anything شَىْءٍ	on عَلَىٰ	you are not لَسْتُمْ	(of) the Scripture ٱلْكِتَٰبِ		
and the وَٱلْإِنجِيلَ	the Torah ٱلتَّوْرَىٰةَ	you observe تُقِيمُوا۟	till حَتَّىٰ		
مِّن	to you إِلَيْكُم	has been sent down أُنزِلَ	and what وَمَآ	Gospel	
كَثِيرًا	and would cretainly increase وَلَيَزِيدَنَّ	your Lord رَّبِّكُمْ	from		
to إِلَيْكَ	has been sent down أُنزِلَ	what مَّآ	of them مِّنْهُم	many	
and وَكُفْرًا	in rebellion طُغْيَٰنًا	your Lord رَّبِّكَ	from مِن	you	
people ٱلْقَوْمِ	over عَلَى	grieve تَأْسَ	so do not فَلَا	disbelief	
			disbelievers ٱلْكَٰفِرِينَ ﴿٦٨﴾		

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. **68.** Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who وَٱلَّذِينَ	believed ءَامَنُوا۟	those who ٱلَّذِينَ	indeed إِنَّ	
and Christians وَٱلنَّصَٰرَىٰ	and Sabaeans وَٱلصَّٰبِـُٔونَ	became Jews هَادُوا۟		
ٱلْءَاخِرِ	and Day وَٱلْيَوْمِ	in Allah بِٱللَّهِ	believed ءَامَنَ	whoever مَنْ
خَوْفٌ	(shall be) no فَلَا	good deeds صَٰلِحًا	and did وَعَمِلَ	the Last

لَقَدْ shall grieve يَحْزَنُونَ ﴿٦٩﴾ they هُمْ nor وَلَا on them عَلَيْهِمْ fear
إِسْرَٰٓءِيلَ (of) Children بَنِىٓ covenant مِيثَٰقَ We took أَخَذْنَا verily
Messengers رُسُلًا to them إِلَيْهِمْ and We sent وَأَرْسَلْنَآ (of) Israel
بِمَا a Messenger رَسُولٌۢ came to them جَآءَهُمْ whenever كُلَّمَا
some (of فَرِيقًا by them أَنفُسُهُمْ liked تَهْوَىٰٓ not لَا with what
يَقْتُلُونَ ﴿٧٠﴾ and some (of them) وَفَرِيقًا they denied كَذَّبُوا۟ them)
(they) kill

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. **70.** Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

a فِتْنَةٌ there will be تَكُونَ that not أَلَّا and they thought وَحَسِبُوٓا۟
ثُمَّ and they became deaf وَصَمُّوا۟ so they became blind فَعَمُوا۟ trial
ثُمَّ to them (with forgiveness) عَلَيْهِمْ Allah ٱللَّهُ turned تَابَ then
and they became deaf وَصَمُّوا۟ they became blind عَمُوا۟ but (again)
بِمَا (is) All-Seer بَصِيرٌۢ and Allah وَٱللَّهُ of them مِّنْهُمْ many كَثِيرٌ
ٱلَّذِينَ disbelieved كَفَرَ surely لَقَدْ they do يَعْمَلُونَ ﴿٧١﴾ of what
(is) He (Who is) هُوَ Allah ٱللَّهَ indeed إِنَّ said قَالُوٓا۟ those who
ٱلْمَسِيحُ but said وَقَالَ (of) Mary مَرْيَمَ son ٱبْنُ the Messiah ٱلْمَسِيحُ
you ٱعْبُدُوا۟ (of) Israel إِسْرَٰٓءِيلَ O Children يَٰبَنِىٓ the Messiah
إِنَّهُۥ and your Lord وَرَبَّكُمْ my Lord رَبِّى Allah ٱللَّهَ worship
then فَقَدْ with Allah بِٱللَّهِ sets partners يُشْرِكْ whoever مَن verily he

Paradise ٱلْجَنَّةَ to him عَلَيْهِ Allah ٱللَّهُ has forbidden حَرَّمَ indeed
and (there are) وَمَا the Fire ٱلنَّارُ and his abode (will be) وَمَأْوَىٰهُ
helpers مِنْ أَنصَارٍ ﴿٧٢﴾ for the wrong-doers لِلظَّٰلِمِينَ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ
لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

إِنَّ said قَالُوٓا۟ those who ٱلَّذِينَ disbelieved كَفَرَ verily لَّقَدْ
and وَمَا (of) three ثَلَٰثَةٍ (is) third ثَالِثُ Allah ٱللَّهَ indeed
وَإِن One وَٰحِدٌ Ilah (God) إِلَٰهٌ except إِلَّآ Ilah (god) مِنْ إِلَٰهٍ no
they يَقُولُونَ from what عَمَّا they desist يَنتَهُوا۟ did not لَّمْ and if
كَفَرُوا۟ those who ٱلَّذِينَ shall certainly befall لَيَمَسَّنَّ are saying
a painful ﴿٧٣﴾ أَلِيمٌ torment عَذَابٌ among them مِنْهُمْ disbelieved
ٱللَّهِ to إِلَى they turn (in repentance) يَتُوبُونَ (will) not then أَفَلَا
and Allah وَٱللَّهُ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُۥ Allah
ٱلْمَسِيحُ not مَّا Most Merciful ﴿٧٤﴾ رَّحِيمٌ (is) All-Forgiving غَفُورٌ
رَسُولٌ except إِلَّا (of) Mary مَرْيَمَ son ٱبْنُ the Messiah
before مِن قَبْلِهِ have passed away خَلَتْ certainly قَدْ a Messenger
(was) صِدِّيقَةٌ and his mother وَأُمُّهُۥ the Messengers ٱلرُّسُلُ him
the ٱلطَّعَامَ used to eat يَأْكُلَانِ they both كَانَا a woman of truth
to them لَهُمُ We make clear نُبَيِّنُ how كَيْفَ see ٱنظُرْ food
they ﴿٧٥﴾ يُؤْفَكُونَ how أَنَّىٰ see ٱنظُرْ and ثُمَّ the signs ٱلْءَايَٰتِ
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. **74.** Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. **75.** The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddîqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾

مَا Allah ٱللَّهِ besides مِن دُونِ do you worship? أَتَعْبُدُونَ say قُلْ
ضَرًّا for your لَكُمْ has power يَمْلِكُ neither لَا something which
He هُوَ and Allah وَٱللَّهُ (for your) benefit نَفْعًا and nor وَلَا harm
يَٰٓأَهْلَ say قُلْ All-Knowing ٱلْعَلِيمُ ﴿٧٦﴾ (is) All-Hearing ٱلسَّمِيعُ indeed
you exceed تَغْلُوا۟ do not لَا (of) the Scripture ٱلْكِتَٰبِ O People
the truth ٱلْحَقِّ other than غَيْرَ your religion دِينِكُمْ in فِى limits
(of) people قَوْمٍ desires أَهْوَآءَ you follow تَتَّبِعُوٓا۟ and do not وَلَا
and وَأَضَلُّوا۟ before مِن قَبْلُ who went astray ضَلُّوا۟ certainly قَدْ
سَوَآءِ from عَن and strayed وَضَلُّوا۟ many كَثِيرًا they mislead
Path ٱلسَّبِيلِ ﴿٧٧﴾ Right

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." **77.** Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ

كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى
ٱلْعَذَابِ هُمْ خَـٰلِدُونَ ﴿٨٠﴾

of مِنْ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ were cursed لُعِنَ
(of) دَاوُۥدَ tongue لِسَانِ by عَلَىٰ (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ
that (was) ذَٰلِكَ (of) Mary مَرْيَمَ son ٱبْنِ and Jesus وَعِيسَى David
and they were وَّكَانُوا۟ they disobeyed عَصَوا۟ because بِمَا
forbid يَتَنَاهَوْنَ not لَا they did كَانُوا۟ transgressing يَعْتَدُونَ ﴿٧٨﴾
they committed فَعَلُوهُ wrong deeds مُّنكَرٍ from عَن each other
to يَفْعَلُونَ ﴿٧٩﴾ they used كَانُوا۟ what مَا vile indeed (was) لَبِئْسَ
they make يَتَوَلَّوْنَ of them مِّنْهُمْ many كَثِيرًا you see تَرَىٰ do.
evil لَبِئْسَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ friends (with)
for them لَهُمْ has been sent forth قَدَّمَتْ what مَا indeed (is)
Allah ٱللَّهُ became angry سَخِطَ (for) that أَن themselves أَنفُسُهُمْ
خَـٰلِدُونَ ﴿٨٠﴾ they هُمْ torment ٱلْعَذَابِ and in وَفِى with them عَلَيْهِمْ
shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. **79.** They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. **80.** You see many of them taking the disbelievers as their *Auliyâ'*. Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَـٰكِنَّ كَثِيرًا مِّنْهُمْ
فَـٰسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم
مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَـٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا
يَسْتَكْبِرُونَ ﴿٨٢﴾

وَٱلنَّبِيِّ	in Allah	بِٱللَّهِ	believed	يُؤْمِنُونَ	they	كَانُوا	and if وَلَوْ
to	إِلَيْهِ	has been sent down	أُنزِلَ	and what	وَمَا	and the Prophet	
friends	أَوْلِيَآءَ	they would have taken them	ٱتَّخَذُوهُمْ	not	مَا	him	
(are) disobedient	فَٰسِقُونَ ﴿٨١﴾	of them	مِّنْهُمْ	many	كَثِيرًا	but	وَلَٰكِنَّ
ٱلنَّاسِ	most hostile	أَشَدَّ	verily you will find	لَتَجِدَنَّ	(to Allah)		
have	ءَامَنُوا	to those who	لِّلَّذِينَ	in enmity	عَدَٰوَةً	(among) people	
set	أَشْرَكُوا	and those who	وَٱلَّذِينَ	the Jews	ٱلْيَهُودَ	believed	
أَقْرَبَهُم	and verily you will find	وَلَتَجِدَنَّ	partners with Allah				
have believed	ءَامَنُوا	to those who	لِّلَّذِينَ	in love	مَّوَدَّةً	nearest of them	
Christians	نَصَٰرَىٰ	we (are)	إِنَّا	said	قَالُوٓا	(are) those who	ٱلَّذِينَ
(are)	قِسِّيسِينَ	among them	مِنْهُمْ	because	بِأَنَّ	that (is)	ذَٰلِكَ
do not	لَا	and that they	وَأَنَّهُمْ	and monks	وَرُهْبَانًا	priests	
				take pride	يَسْتَكْبِرُونَ ﴿٨٢﴾		

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliyâ'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). **82.** Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn,* and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

۞وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا
مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾

has been sent أُنزِلَ what مَآ they hear سَمِعُوا۟ and when ۞وَإِذَا
their eyes أَعْيُنَهُمْ you see تَرَىٰٓ the Messenger ٱلرَّسُولِ to إِلَى down
they have عَرَفُوا۟ because مِمَّا tears ٱلدَّمْعِ with مِنَ overflow تَفِيضُ
our Lord! رَبَّنَآ they say يَقُولُونَ the truth ٱلْحَقِّ of مِنَ recognized
with مَعَ so write us down فَٱكْتُبْنَا we have believed ءَامَنَّا
نُؤْمِنُ do not لَا with us لَنَا and what وَمَا the witnesses ٱلشَّٰهِدِينَ ﴿٨٣﴾
has come to جَآءَنَا and in that which وَمَا in Allah بِٱللَّهِ we believe
أَن and we wish (fervently desire) وَنَطْمَعُ the truth ٱلْحَقِّ of مِنَ us
with مَعَ our Lord رَبُّنَا will admit us (in Paradise) يُدْخِلَنَا that
righteous ٱلصَّٰلِحِينَ ﴿٨٤﴾ the people ٱلْقَوْمِ

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. **84.** "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا
تَعْتَدُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾

they said قَالُوا۟ for what بِمَا Allah ٱللَّهُ so rewarded them فَأَثَٰبَهُمُ
the ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens جَنَّٰتٍ
in it فِيهَا they would abide forever خَٰلِدِينَ (streams) rivers
(of) the ٱلْمُحْسِنِينَ ﴿٨٥﴾ reward جَزَآءُ and that (is) وَذَٰلِكَ (therein)
and وَكَذَّبُوا۟ disbelieved كَفَرُوا۟ and those who وَٱلَّذِينَ good-doers
inmates أَصْحَٰبُ they (shall be) أُو۟لَٰٓئِكَ Our Verses بِـَٔايَٰتِنَآ denied
do لَا believe! ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا (of) the Fire ٱلْجَحِيمِ ﴿٨٦﴾

has أَحَلَّ what مَآ good things طَيِّبَٰتِ make unlawful تُحَرِّمُوا۟ not
you تَعْتَدُوٓا۟ and (do) not وَلَا to you لَكُمْ Allah ٱللَّهُ made lawful
like يُحِبُّ (does) not لَا Allah ٱللَّهَ indeed إِنَّ transgress
the transgressors ٱلْمُعْتَدِينَ ﴿٨٧﴾

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). **86.** But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. **87.** O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ
وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

ٱللَّهُ sustenance provided to you رَزَقَكُمُ of what مِمَّا and eat وَكُلُوا۟
ٱللَّهَ and you fear وَٱتَّقُوا۟ good things طَيِّبًا lawful حَلَٰلًا (by) Allah
(are) believers مُؤْمِنُونَ ﴿٨٨﴾ in Him بِهِۦ you أَنتُم whom ٱلَّذِىٓ Allah
of futile بِٱللَّغْوِ Allah ٱللَّهُ call you to account يُؤَاخِذُكُمُ (will) not لَا
He will call you to يُؤَاخِذُكُم but وَلَٰكِن your oaths أَيْمَٰنِكُمْ in فِىٓ
its فَكَفَّٰرَتُهُۥٓ oaths ٱلْأَيْمَٰنَ earnestly sworn in عَقَّدتُّمُ for بِمَا account
مِنْ needy persons مَسَٰكِينَ ten عَشَرَةِ (is) feeding إِطْعَامُ expiation
your أَهْلِيكُمْ you feed تُطْعِمُونَ (of) what مَا average أَوْسَطِ of
رَقَبَةٍ freeing تَحْرِيرُ or أَوْ clothing them كِسْوَتُهُمْ or أَوْ families
then فَصِيَامُ find (that) يَجِدْ (did) not لَّمْ but who فَمَن a slave
expiation كَفَّٰرَةُ that (is) ذَٰلِكَ days أَيَّامٍ three ثَلَٰثَةِ fasting (of)
وَٱحْفَظُوٓا۟ you have sworn حَلَفْتُمْ when إِذَا (of) your oaths أَيْمَٰنِكُمْ
ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ your oaths أَيْمَٰنَكُمْ but keep
تَشْكُرُونَ ﴿٨٩﴾ so that you may لَعَلَّكُمْ His Signs ءَايَٰتِهِۦ to you لَكُمْ Allah
give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. **89.** Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkîn* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

intoxicants ٱلْخَمْرُ only إِنَّمَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
and sacrifices at وَٱلْأَنصَابُ and game of chance (gambling) وَٱلْمَيْسِرُ
مِّنْ عَمَلِ (are) an abomination رِجْسٌ and divining arrows وَٱلْأَزْلَـٰمُ altars
so that لَعَلَّكُمْ so avoid it فَٱجْتَنِبُوهُ (of) Satan ٱلشَّيْطَـٰنِ (of) handiwork
ٱلشَّيْطَـٰنُ wants يُرِيدُ only إِنَّمَا attain success تُفْلِحُونَ ﴿٩٠﴾ you may
enmity ٱلْعَدَٰوَةَ between you بَيْنَكُمُ he excites يُوقِعَ that أَن Satan
and games of وَٱلْمَيْسِرِ intoxicants ٱلْخَمْرِ with فِى and hatred وَٱلْبَغْضَآءَ
ذِكْرِ from عَن and hinder you وَيَصُدَّكُمْ chance (gambling)
فَهَلْ the prayer ٱلصَّلَوٰةِ and from وَعَنِ (of) Allah ٱللَّهِ remembrance
(be of those) who abstain مُّنتَهُونَ ﴿٩١﴾ you أَنتُم so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb,* and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân*'s (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. **91.** *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

the Messenger ٱلرَّسُولَ and obey وَأَطِيعُواْ Allah ٱللَّهَ and obey وَأَطِيعُواْ
then فَٱعْلَمُوٓاْ you turn away تَوَلَّيْتُمْ but if فَإِن and be aware وَٱحْذَرُواْ
(is) ٱلْبَلَٰغُ our Messenger رَسُولِنَا upon عَلَىٰ only أَنَّمَا know
those ٱلَّذِينَ on عَلَى (there is) not لَيْسَ plain ٱلْمُبِينُ (٩٢) conveyance
جُنَاحٌ righteous deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُواْ believed ءَامَنُواْ who
they fear (Allah) ٱتَّقَواْ when إِذَا مَا they ate طَعِمُوٓاْ for what فِيمَا sin
then ثُمَّ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُواْ and believe وَّءَامَنُواْ
they fear ٱتَّقَواْ then ثُمَّ and believe وَّءَامَنُواْ they fear (Allah) ٱتَّقَواْ
the ٱلْمُحْسِنِينَ (٩٣) loves يُحِبُّ and Allah وَٱللَّهُ do good وَّأَحْسَنُواْ Allah
good-doers

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. **93.** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَيْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ (٩٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْتُلُواْ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُۚ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ (٩٥)

ٱللَّهُ surely will try you لَيَبْلُوَنَّكُمُ believe ءَامَنُواْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
which تَنَالُهُۥٓ the game ٱلصَّيْدِ of مِّنَ with something بِشَيْءٍ Allah
لِيَعْلَمَ and your lances وَرِمَاحُكُمْ (by) your hands أَيْدِيكُمْ can be taken
unseen بِٱلْغَيْبِ fears Him يَخَافُهُۥ who مَن Allah ٱللَّهُ so that knows
for فَلَهُۥ that ذَٰلِكَ after بَعْدَ transgressed ٱعْتَدَىٰ then whoever فَمَنِ
who ٱلَّذِينَ O you يَٰٓأَيُّهَا (is a) painful أَلِيمٌ (٩٤) torment عَذَابٌ him
when you وَأَنتُمْ game ٱلصَّيْدَ you kill تَقْتُلُواْ (do) not لَا believe ءَامَنُواْ

killed it قَتَلَهُۥ and whosoever وَمَن in (a state of) Ihram حُرُمٌ are
مَا like مِّثْلُ then penalty (is) فَجَزَآءٌ intentionally مُّتَعَمِّدًا of you مِنكُم
ذَوَا عَدْلٍ judged by يَحْكُمُ بِهِۦ cattle ٱلنَّعَمِ of مِنَ he killed قَتَلَ what
ٱلْكَعْبَةِ brought بَٰلِغَ an offering هَدْيًۢا among you مِّنكُمْ two just men
(of) مَسَٰكِينَ feeding طَعَامُ expiation كَفَّٰرَةٌ or أَوْ to the Ka'bah
so لِّيَذُوقَ fasting صِيَامًا (to) that ذَٰلِكَ equivalent عَدْلُ or أَوْ needy
pardoned عَفَا (of) his deed أَمْرِهِۦ and grieves وَبَالَ that he tastes
repeated (it) عَادَ but who وَمَنْ passed سَلَفَ what عَمَّا Allah ٱللَّهُ
and وَٱللَّهُ from him مِنْهُ Allah ٱللَّهُ will take retribution فَيَنتَقِمُ
Lord of Retribution ﴿٩٥﴾ ذُو ٱنتِقَامٍ (is) All-Mighty عَزِيزٌ Allah

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. **95.** O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkîn* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾

and وَطَعَامُهُۥ (of) water ٱلْبَحْرِ game صَيْدُ to you لَكُمْ is lawful أُحِلَّ
and for وَلِلسَّيَّارَةِ for you لَّكُمْ as provision مَتَٰعًا its eating
ٱلْبَرِّ hunting صَيْدُ to you عَلَيْكُمْ but is forbidden وَحُرِّمَ travellers
and وَٱتَّقُوا۟ in a state of Ihram حُرُمًا while you are مَا دُمْتُمْ on land
you shall ﴿٩٦﴾ تُحْشَرُونَ to (Him) إِلَيْهِ Whom ٱلَّذِىٓ Allah ٱللَّهَ fear
ٱلْبَيْتَ the Ka'bah ٱلْكَعْبَةَ Allah ٱللَّهُ has made جَعَلَ ۞ be gathered

for لِّلنَّاسِ an establishment قِيَـٰمًا the Sacred ٱلْحَرَامَ House
and animals of وَٱلْهَدْىَ the sacred ٱلْحَرَامَ and month وَٱلشَّهْرَ people
so that لِتَعْلَمُوٓا۟ (all) this ذَٰلِكَ and (their) collars وَٱلْقَلَـٰٓئِدَ offerings
(is) in فِى what مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ you may know
وَأَنَّ the earth ٱلْأَرْضِ (is) in فِى and what وَمَا the heavens ٱلسَّمَـٰوَٰتِ
(is) ﴿٩٧﴾ عَلِيمٌ thing شَىْءٍ of every بِكُلِّ Allah ٱللَّهَ and that
All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. **97.** Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَـٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

(in) ٱلْعِقَابِ (is) Severe شَدِيدُ Allah ٱللَّهَ that أَنَّ know ٱعْلَمُوٓا۟
(is) All-Forgiving غَفُورٌ Allah ٱللَّهَ and that وَأَنَّ punishment
the Messenger ٱلرَّسُولِ on عَلَى (is) not مَّا Most Merciful ﴿٩٨﴾ رَّحِيمٌ
knows يَعْلَمُ and Allah وَٱللَّهُ to convey (the message) ٱلْبَلَـٰغُ but إِلَّا
قُل you conceal ﴿٩٩﴾ تَكْتُمُونَ and what وَمَا you reveal تُبْدُونَ what مَا
and good وَٱلطَّيِّبُ bad thing ٱلْخَبِيثُ equal يَسْتَوِى (are) not لَّا say
abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing
O men يَـٰٓأُو۟لِى Allah ٱللَّهَ so fear فَٱتَّقُوا۟ (of) bad things ٱلْخَبِيثِ
﴿١٠٠﴾ تُفْلِحُونَ so that you may لَعَلَّكُمْ (of) understanding ٱلْأَلْبَـٰبِ
succeed

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. **99.** The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. **100.** Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ﴿١٠٢﴾ مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

you ask تَسْـَٔلُوا۟ (do) not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
to you لَكُمْ they are made clear تُبْدَ if إِن things أَشْيَآءَ about عَنْ
عَنْهَا you will ask تَسْـَٔلُوا۟ and if وَإِن they would trouble you تَسُؤْكُمْ
the Quran ٱلْقُرْءَانُ is being revealed يُنَزَّلُ when حِينَ about these
ٱللَّهُ has forgiven عَفَا to you لَكُمْ they would be made clear تُبْدَ
﴿١٠١﴾ حَلِيمٌ (is) All-Forgiving غَفُورٌ Allah وَٱللَّهُ that عَنْهَا Allah
قَوْمٌ asked such (questions) سَأَلَهَا indeed قَدْ All-Forbearing
on بِهَا they became أَصْبَحُوا۟ then ثُمَّ before you مِّن قَبْلِكُمْ people
has جَعَلَ neither مَا disbelievers ﴿١٠٢﴾ كَٰفِرِينَ that account
سَآئِبَةٍ nor وَلَا Bahira بَحِيرَةٍ things like مِنۢ Allah ٱللَّهُ instituted
ٱلَّذِينَ but وَلَٰكِنَّ Ham حَامٍ nor وَلَا Wasilah وَصِيلَةٍ nor وَلَا Saibah
Allah ٱللَّهِ against عَلَى invent يَفْتَرُونَ disbelieve كَفَرُوا۟ those who
﴿١٠٣﴾ يَعْقِلُونَ (do) not لَا but most of them وَأَكْثَرُهُمْ a lie ٱلْكَذِبَ
understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. **102.** Before you, a community asked such questions, then on that account they became disbelievers. **103.** Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

مَا to إِلَىٰ come تَعَالَوْا to them لَهُمْ it is said قِيلَ and when وَإِذَا
the الرَّسُولِ and to وَإِلَى Allah اللَّهُ has revealed أَنزَلَ what
we وَجَدْنَا what مَا suffices us حَسْبُنَا they say قَالُوا Messenger
كَانَ even though أَوَلَوْ our forefathers آبَاءَنَا upon it عَلَيْهِ found
وَلَا anything شَيْئًا know يَعْلَمُونَ not لَا their forefathers آبَاؤُهُمْ did
آمَنُوا who الَّذِينَ O you يَا أَيُّهَا they had guidance يَهْتَدُونَ ﴿١٠٤﴾ nor
your ownselves أَنفُسَكُمْ on you (is to take care of) عَلَيْكُمْ believe
when إِذَا goes astray ضَلَّ who مَّن harm you يَضُرُّكُم will not لَا
(is) return of you مَرْجِعُكُمْ Allah اللَّهِ to إِلَى you are guided اهْتَدَيْتُمْ
you كُنتُمْ of what بِمَا then He will inform you فَيُنَبِّئُكُم all جَمِيعًا
doing تَعْمَلُونَ ﴿١٠٥﴾ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. **105.** O you who believe! Take care of your ownselves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

بَيْنِكُمْ (take) witness شَهَادَةُ believe آمَنُوا who الَّذِينَ O you يَا أَيُّهَا
الْمَوْتُ any of you أَحَدَكُمُ approaches حَضَرَ when إِذَا between you
just ذَوَا عَدْلٍ two اثْنَانِ a will الْوَصِيَّةِ while (making) حِينَ the death
from (among) مِنْ two others آخَرَانِ or أَوْ among you مِّنكُمْ men
فِي (you are) travelling ضَرَبْتُمْ you أَنتُمْ if إِنْ other than you غَيْرِكُمْ

calamity مُّصِيبَةُ and befalls you فَأَصَٰبَتْكُم the land ٱلْأَرْضِ through
after مِنۢ بَعْدِ you detain them both تَحْبِسُونَهُمَا (of) the death ٱلْمَوْتِ
if إِنِ by Allah بِٱللَّهِ and they swear فَيُقْسِمَانِ the prayer ٱلصَّلَوٰةِ
ثَمَنًا it for بِهِۦ we will sell نَشْتَرِى not لَا you doubt them ٱرْتَبْتُمْ
and not وَلَا a near relative ذَا قُرْبَىٰ he is كَانَ even if وَلَوْ a price
indeed إِنَّآ (of) Allah ٱللَّهِ testimony شَهَٰدَةَ we will conceal نَكْتُمُ
the sinners ٱلْءَاثِمِينَ ١٠٦ (will be) among لَّمِنَ then إِذًا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧ ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ١٠٨

were ٱسْتَحَقَّآ that the two أَنَّهُمَا it is discovered عُثِرَ عَلَىٰٓ then if فَإِنْ
مَقَامَهُمَا shall stand يَقُومَانِ then two others فَـَٔاخَرَانِ sin إِثْمًا guilty of
ٱسْتَحَقَّ عَلَيْهِمُ those who ٱلَّذِينَ from (among) مِنَ in their place
فَيُقْسِمَانِ the former two ٱلْأَوْلَيَٰنِ against whose right (had deposed)
(that) our testimony (is) لَشَهَٰدَتُنَآ by Allah بِٱللَّهِ and they two swear
and وَمَا testimony of the (other) two شَهَٰدَتِهِمَا than مِن truer أَحَقُّ
لَّمِنَ then إِذًا indeed we إِنَّآ we transgressed ٱعْتَدَيْنَآ (have) not
أَدْنَىٰٓ that (is) ذَٰلِكَ the wrong-doers ٱلظَّٰلِمِينَ ١٠٧ (will be) among
its وَجْهِهَآ in عَلَىٰ evidence بِٱلشَّهَٰدَةِ they give يَأْتُوا۟ that أَن closer
أَيْمَٰنٌۢ will be refuted تُرَدَّ that أَن they fear يَخَافُوٓا۟ or أَوْ (true) form
ٱللَّهَ so fear وَٱتَّقُوا۟ their (others') oaths أَيْمَٰنِهِمْ after بَعْدَ (their) oaths
guide يَهْدِى (does) not لَا and Allah وَٱللَّهُ and listen وَٱسْمَعُوا۟ Allah
transgressors ٱلْفَٰسِقِينَ ١٠٨ people ٱلْقَوْمَ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." **108.** That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُوا۟ لَا عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ
مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَإِذْ
عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًۢا بِإِذْنِى وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى وَإِذْ كَفَفْتُ بَنِىٓ
إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

the ٱلرُّسُلَ Allah ٱللَّهُ will gather يَجْمَعُ on the Day (when) يَوْمَ ۞
answer you were أُجِبْتُمْ what مَاذَآ and will say فَيَقُولُ Messengers
إِنَّكَ we have لَنَآ knowledge عِلْمَ no لَا they said قَالُوا۟ given
(of) ﴿١٠٩﴾ ٱلْغُيُوبِ (are) All-Knower عَلَّٰمُ only You أَنتَ verily You
يَٰعِيسَى Allah ٱللَّهُ said قَالَ (remember) when إِذْ hidden things
My نِعْمَتِى remember ٱذْكُرْ (of) Mary مَرْيَمَ son ٱبْنَ O Jesus
إِذْ your mother وَٰلِدَتِكَ and upon وَعَلَىٰ upon you عَلَيْكَ Favour
(of) ٱلْقُدُسِ with spirit بِرُوحِ I strengthened you أَيَّدتُّكَ when
in فِى (to) the people ٱلنَّاسَ you speak تُكَلِّمُ the Holy
عَلَّمْتُكَ and when وَإِذْ and (in) maturity وَكَهْلًا the cradle ٱلْمَهْدِ
وَٱلتَّوْرَىٰةَ and the Wisdom وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ I taught you
you تَخْلُقُ and when وَإِذْ and the Gospel وَٱلْإِنجِيلَ and the Torah
(of) a bird ٱلطَّيْرِ like the figure كَهَيْـَٔةِ clay ٱلطِّينِ from مِنَ make
and فَتَكُونُ into it فِيهَا and you breathe فَتَنفُخُ by My Leave بِإِذْنِى
and you heal وَتُبْرِئُ by My Leave بِإِذْنِى a bird طَيْرًۢا it becomes
by My Leave بِإِذْنِى and the lepers وَٱلْأَبْرَصَ the born blind ٱلْأَكْمَهَ
by My Leave بِإِذْنِى the dead ٱلْمَوْتَىٰ you raise تُخْرِجُ and when وَإِذْ

(of) إِسْرَٰٓءِيلَ Children بَنِىٓ I restrained كَفَفْتُ and when وَإِذْ
بِٱلْبَيِّنَٰتِ you came to them جِئْتَهُم when إِذْ from you عَنكَ Israel
disbelieved كَفَرُوا۟ those who ٱلَّذِينَ and said فَقَالَ with clear proofs
magic سِحْرٌ but إِلَّا this هَٰذَآ (is) not إِنْ among them مِنْهُمْ
clear ﴿١١٠﴾ مُّبِينٌ

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." **110.** (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾

أَنْ the disciples ٱلْحَوَارِيِّـۧنَ to إِلَى I revealed أَوْحَيْتُ and when وَإِذْ
they قَالُوٓا۟ and My Messenger وَبِرَسُولِى in Me بِى believe ءَامِنُوا۟ to
that we are بِأَنَّنَا and bear witness وَٱشْهَدْ we believed ءَامَنَّا said
the disciples ٱلْحَوَارِيُّونَ said قَالَ when إِذْ Muslims ﴿١١١﴾ مُسْلِمُونَ
has يَسْتَطِيعُ does هَلْ (of) Mary مَرْيَمَ son ٱبْنَ O Jesus يَٰعِيسَى
مَآئِدَةً to us عَلَيْنَا send down يُنَزِّلَ to أَن your Lord رَبُّكَ power
ٱللَّهَ fear ٱتَّقُوا۟ he said قَالَ the heaven ٱلسَّمَآءِ from مِّنَ table spread
نُرِيدُ they said قَالُوا۟ believers ﴿١١٢﴾ مُّؤْمِنِينَ you are كُنتُم if إِن Allah
and be satisfied وَتَطْمَئِنَّ of it مِنْهَا we eat نَّأْكُلَ that أَن we wish

صَدَقْتَنَا	indeed	قَدْ	that	أَن	and we know	وَنَعْلَمَ	our hearts	قُلُوبُنَا
مِنَ	on that	عَلَيْهَا	and we be	وَنَكُونَ	you have told us the truth			
					witnesses	ٱلشَّٰهِدِينَ ﴿١١٣﴾		

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." **112.** (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Îsâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ said: "Fear Allâh, if you are indeed believers." **113.** They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾

رَبَّنَآ	O Allah	ٱللَّهُمَّ	(of) Mary	مَرْيَمَ	son	ٱبْنُ	Jesus	عِيسَى	said	قَالَ
from	مِّنَ	a table	مَآئِدَةً	upon us	عَلَيْنَا	send down	أَنزِلْ	our Lord		
a festival	عِيدًا	for us	لَنَا	which will be	تَكُونُ	the heaven	ٱلسَّمَآءِ			
مِّنكَ	and a sign	وَءَايَةً	and last of us	وَءَاخِرِنَا	for first of us	لِّأَوَّلِنَا				
خَيْرُ	and you	وَأَنتَ	and provide us sustenance	وَٱرْزُقْنَا	from You					
verily	إِنِّى	Allah	ٱللَّهُ	said	قَالَ	(of) sustainers	ٱلرَّٰزِقِينَ ﴿١١٤﴾	(are) Best		
يَكْفُرْ	but whoever	فَمَن	to you	عَلَيْكُمْ	send it down	مُنَزِّلُهَا	I (will)			
then I (will)	فَإِنِّىٓ	among you	مِنكُمْ	after (that)	بَعْدُ	disbelieves				
I shall	أُعَذِّبُهُۥٓ	not	لَّآ	(with) a torment	عَذَابًا	punish him	أُعَذِّبُهُۥ			
the worlds	ٱلْعَٰلَمِينَ ﴿١١٥﴾	of	مِّنَ	anyone	أَحَدًا	punish				

114. 'Îsâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." **115.** Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *'Âlamîn* (mankind and jinn)."

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ
أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾

ٱبْنَ O Jesus يَٰعِيسَى Allah ٱللَّهُ said قَالَ and (remember) when وَإِذْ
ٱتَّخِذُونِى to people لِلنَّاسِ say قُلْتَ did you ءَأَنتَ (of) Mary مَرْيَمَ son
besides مِن دُونِ (as) two gods إِلَٰهَيْنِ and my mother وَأُمِّىَ take me
it يَكُونُ not مَا Glory be to you سُبْحَٰنَكَ he will say قَالَ Allah ٱللَّهِ
I لِى had not لَيْسَ what مَا I say أَقُولَ that أَنْ for me لِىٓ was
عَلِمْتَهُۥ then surely فَقَدْ said it قُلْتُهُۥ I had كُنتُ if إِن any right بِحَقٍّ
in فِى what (is) مَا You know تَعْلَمُ You would have known it
in فِى what (is) مَا I know أَعْلَمُ and (do) not وَلَآ my soul نَفْسِى
All- عَلَّٰمُ You are أَنتَ indeed You إِنَّكَ Your Soul نَفْسِكَ
of the hidden things ﴿١١٦﴾ ٱلْغُيُوبِ Knower

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ
ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

أَمَرْتَنِى what مَآ except إِلَّا to them لَهُمْ I say قُلْتُ (did) not مَا
ٱللَّهَ you worship ٱعْبُدُوا۟ that أَنِ [of it] بِهِۦٓ You commanded me
عَلَيْهِمْ and I was وَكُنتُ and your Lord وَرَبَّكُمْ my Lord رَبِّى Allah
among them فِيهِمْ till I remained مَّا دُمْتُ a witness شَهِيدًا over them
أَنتَ You were كُنتَ You recalled me تَوَفَّيْتَنِى but when فَلَمَّا
عَلَىٰ and You وَأَنتَ over them عَلَيْهِمْ the Watcher ٱلرَّقِيبَ Yourself
تُعَذِّبْهُمْ if إِن (are) a Witness ﴿١١٧﴾ شَهِيدٌ thing شَىْءٍ every كُلِّ over
وَإِن Your slaves عِبَادُكَ verily they (are) فَإِنَّهُمْ You punish them

[You] أَنتَ verily You فَإِنَّكَ them لَهُمْ You forgive تَغْفِرْ and if the All-Wise ٱلْحَكِيمُ ﴿١١٨﴾ (are) the All-Mighty ٱلْعَزِيزُ (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). **118.** "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ﴿١٢٠﴾

the ٱلصَّٰدِقِينَ shall profit يَنفَعُ Day يَوْمُ this هَٰذَا Allah ٱللَّهُ said قَالَ Gardens جَنَّٰتٌ for them (are) لَهُمْ their truthfulness صِدْقُهُمْ truthful they will خَٰلِدِينَ the rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا Flowing تَجْرِى with عَنْهُمْ Allah ٱللَّهُ is pleased رَّضِىَ forever أَبَدًا in it فِيهَآ abide ٱلْفَوْزُ that (is) ذَٰلِكَ with Him عَنْهُ and they are pleased وَرَضُوا۟ them ٱلسَّمَٰوَٰتِ dominion مُلْكُ for Allah (is) لِلَّهِ the Great ٱلْعَظِيمُ ﴿١١٩﴾ success in فِيهِنَّ and what (is) وَمَا and the earth وَٱلْأَرْضِ (of) the heavens has power قَدِيرٌۢ ﴿١٢٠﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ and He وَهُوَ them

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). **120.** To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

سُورَةُ الأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا وَأَجَلٌ مُّسَمًّى عِندَهُۥ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾

ٱلسَّمَٰوَٰتِ created خَلَقَ Who ٱلَّذِى for Allah لِلَّهِ the praise (is) ٱلْحَمْدُ
the ٱلظُّلُمَٰتِ and made وَجَعَلَ and the earth وَٱلْأَرْضَ the heavens
كَفَرُوا۟ those who ٱلَّذِينَ yet ثُمَّ and the light وَٱلنُّورَ darknesses
they hold (others) as يَعْدِلُونَ ﴿١﴾ in their Lord بِرَبِّهِمْ disbelieved
طِينٍ from مِّن created you خَلَقَكُم Who ٱلَّذِى He (it is) هُوَ equal
مُّسَمًّى and a term وَأَجَلٌ a term أَجَلًا decreed قَضَىٰٓ then ثُمَّ clay
وَهُوَ doubt تَمْتَرُونَ ﴿٢﴾ you أَنتُمْ yet ثُمَّ with Him عِندَهُۥ determined
ٱلْأَرْضِ and in وَفِى the heavens ٱلسَّمَٰوَٰتِ in فِى Allah ٱللَّهُ and He (is)
and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth
and وَمَا you earn تَكْسِبُونَ ﴿٣﴾ what مَا and He knows وَيَعْلَمُ (deeds)
Signs ءَايَٰتِ from مِّنْ a sign مِّنْ ءَايَةٍ comes to them تَأْتِيهِم never
مُعْرِضِينَ ﴿٤﴾ from it عَنْهَا they are كَانُوا۟ but إِلَّا (of) their Lord رَبِّهِمْ
turning away

Sûrat 6. Al-An'âm
(The Cattle)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. **2.** He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). **3.** And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). **4.** And never an *Ayah* (sign) comes to them from the *Ayât* of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

it جَاءَهُمْ when لَمَّا the truth بِالْحَقِّ they rejected كَذَّبُوا indeed فَقَدْ
news أَنبَاءُ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them
أَلَمْ mock at يَسْتَهْزِئُونَ ﴿٥﴾ at it بِهِ they used to كَانُوا (of) that مَا
مِن قَبْلِهِم We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْا did not
We had established them مَّكَّنَّاهُمْ a generation مِّن قَرْنٍ before them
We have نُمَكِّن not لَمْ such as مَا the earth الْأَرْضِ in فِي
on عَلَيْهِم rain السَّمَاءَ and We sent وَأَرْسَلْنَا (for) you لَّكُمْ established
the rivers الْأَنْهَارَ and We made وَجَعَلْنَا abundantly مِّدْرَارًا them
then We destroyed them فَأَهْلَكْنَاهُم under them مِن تَحْتِهِمْ flow تَجْرِي
after مِن بَعْدِهِمْ and We raised (created) وَأَنشَأْنَا for their sins بِذُنُوبِهِمْ
other آخَرِينَ ﴿٦﴾ generations قَرْنًا them

5. Indeed, they rejected the truth (the Qur'ân and Muhammad صلى الله عليه وسلم) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. **6.** Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

a Book كِتَابًا to you عَلَيْكَ We sent down نَزَّلْنَا and had وَلَوْ
and they would have touched فَلَمَسُوهُ paper قِرْطَاسٍ on فِي (written)
those who الَّذِينَ would have said لَقَالَ with their hands بِأَيْدِيهِمْ it
مُّبِينٌ ﴿٧﴾ magic سِحْرٌ but إِلَّا this هَٰذَا (is) not إِنْ disbelieved كَفَرُوا
sent أُنزِلَ why has not been لَوْلَا and they said وَقَالُوا manifest

We sent down أَنزَلْنَا and had وَلَوْ an angel مَلَكٌ to him عَلَيْهِ down
ثُمَّ the matter ٱلْأَمْرُ would have been decided لَّقُضِيَ an angel مَلَكًا
وَلَوْ respite would be granted to them يُنظَرُونَ ﴿٨﴾ no لَا (and) then
We لَّجَعَلْنَٰهُ an angel مَلَكًا We appointed him جَعَلْنَٰهُ and had
and We would have وَلَلَبَسْنَا a man رَجُلًا would have made him
(in) what مَّا to them عَلَيْهِم certainly caused confusion
ٱسْتُهْزِئَ and indeed وَلَقَدِ they are (already) confused يَلْبِسُونَ ﴿٩﴾
but فَحَاقَ before you مِّن قَبْلِكَ Messengers بِرُسُلٍ were mocked
مَّا at them مِنْهُم scoffed سَخِرُوا۟ those who بِٱلَّذِينَ surrounded
mocking يَسْتَهْزِءُونَ ﴿١٠﴾ at it بِهِۦ they were كَانُوا۟ what

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" **8.** And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. **9.** And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. **10.** And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ ۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾

see ٱنظُرُوا۟ and ثُمَّ the land ٱلْأَرْضِ in فِى travel سِيرُوا۟ say قُلْ
(of) the rejecters ٱلْمُكَذِّبِينَ ﴿١١﴾ end عَٰقِبَةُ was كَانَ what كَيْفَ
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَّا to whom belongs لِّمَن say قُل
He has كَتَبَ to Allah لِلَّهِ say قُل and the earth وَٱلْأَرْضِ heavens
He لَيَجْمَعَنَّكُمْ the Mercy ٱلرَّحْمَةَ Himself نَفْسِهِ for عَلَىٰ prescribed
(of) Resurrection ٱلْقِيَٰمَةِ Day يَوْمِ on إِلَىٰ will gather you together
خَسِرُوٓا۟ those who ٱلَّذِينَ in it فِيهِ doubt رَيْبَ (there is) no لَا
not لَا they فَهُمْ themselves أَنفُسَهُمْ have ruined (destroyed)

سَكَنَ that	مَا and to Him belongs	وَلَهُۥ	will believe	يُؤْمِنُونَ ⑫			
and He وَهُوَ	and the day وَٱلنَّهَارِ	the night ٱلَّيْلِ	in فِى	existed			
All-Knowing ٱلْعَلِيمُ ⑬	(is) All-Hearing ٱلسَّمِيعُ						

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." **12.** Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. **13.** And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ⑭ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ⑮ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ⑯

وَلِيًّا I take أَتَّخِذُ	Allah ٱللَّهِ	(should) other than أَغَيْرَ	say قُلْ
(of) the heavens ٱلسَّمَٰوَٰتِ	(Originator) Creator فَاطِرِ	a guardian	
and وَلَا Who feeds يُطْعِمُ	and (it is) He وَهُوَ	and the earth وَٱلْأَرْضِ	
have been أُمِرْتُ	verily I إِنِّىٓ say قُلْ	He is fed يُطْعَمُ	not
أَسْلَمَ who مَنْ first أَوَّلَ	I should be أَكُونَ	that أَنْ	commanded
of مِنَ you should be تَكُونَنَّ	and not وَلَا	submitted (to Allah)	
fear أَخَافُ surely I إِنِّىٓ	say قُلْ	the polytheists ٱلْمُشْرِكِينَ ⑭	(among)
(of) يَوْمٍ torment عَذَابَ	my Lord رَبِّى	I disobeyed عَصَيْتُ	if إِنْ
عَنْهُ is averted يُصْرَفْ	Who مَّن	Mighty (Awful) عَظِيمٍ ⑮	Day
He had mercy on him رَحِمَهُۥ	surely فَقَدْ	that Day يَوْمَئِذٍ	from it
(is) the manifest ٱلْمُبِينُ ⑯	success ٱلْفَوْزُ	and that وَذَٰلِكَ	

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. **15.** Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." **16.** Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ
عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ
بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

فَلَا with affliction بِضُرٍّ	Allah ٱللَّهُ	touches you يَمْسَسْكَ	and if وَإِن
and if وَإِن He هُوَ	but إِلَّا it لَهُۥٓ	can relieve كَاشِفَ	then none
كُلِّ over عَلَىٰ	then He فَهُوَ with good بِخَيْرٍ	He touches you يَمْسَسْكَ	
(is) ٱلْقَاهِرُ and He وَهُوَ	(is) All-Powerful قَدِيرٌ ﴿١٧﴾	thing شَىْءٍ every	
(is) ٱلْحَكِيمُ and He وَهُوَ	His slaves عِبَادِهِۦ	over فَوْقَ Omnipotent	
(is) أَكْبَرُ thing شَىْءٍ	what أَىُّ say قُلْ	All-Aware ٱلْخَبِيرُ ﴿١٨﴾ All-Wise	
(is) a Witness شَهِيدٌۢ	Allah ٱللَّهُ say قُلِ	in evidence شَهَٰدَةً greatest	
and has been وَأُوحِىَ	and between you وَبَيْنَكُمْ	between me بَيْنِى	
that I may warn لِأُنذِرَكُم	Qur'an ٱلْقُرْءَانُ this هَٰذَا	to me إِلَىَّ revealed	
do أَئِنَّكُمْ it may reach بَلَغَ	and whomsoever وَمَنۢ	with it بِهِۦ you	
ءَالِهَةً Allah ٱللَّهِ with مَعَ	that أَنَّ bear witness لَتَشْهَدُونَ	you verily	
I bear أَشْهَدُ (do) not لَّآ	say قُل other أُخْرَىٰ	(there are) gods	
One وَٰحِدٌ God إِلَٰهٌ	He (is) هُوَ only إِنَّمَا	say قُلْ (such) a witness	
of what مِّمَّا	exonerated (innocent) بَرِىٓءٌ	and indeed I am وَإِنَّنِى	
		you associate (with Him) تُشْرِكُونَ ﴿١٩﴾	

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. **18.** And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. **19.** Say (O Muhammad صلى الله عليه وسلم): “What thing is the most great in witness?” Say: “Allâh (the Most Great!) is Witness between me and you; this Qur’ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?” Say: “I bear no (such) witness!” Say: “But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him.”

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

the ٱلْكِتَـٰبَ We have given them ءَاتَيْنَـٰهُمُ those whom ٱلَّذِينَ
they recognize يَعْرِفُونَ as كَمَا recognize him يَعْرِفُونَهُۥ Scripture
أَنفُسَهُمْ who lost خَسِرُوٓا۟ (but) those who ٱلَّذِينَ their sons أَبْنَآءَهُمُ
وَمَنْ they will believe يُؤْمِنُونَ ﴿٢٠﴾ not لَا they فَهُمْ their ownselves
ٱفْتَرَىٰ than he who مِمَّنِ (is) greater wrong-doer أَظْلَمُ and who
rejected كَذَّبَ or أَوْ a lie كَذِبًا Alllah ٱللَّهِ against عَلَى invented
will attain success يُفْلِحُ not لَا indeed إِنَّهُۥ His Signs بِـَٔايَـٰتِهِۦٓ
We نَحْشُرُهُمْ and on Day (when) وَيَوْمَ the wrong-doers ٱلظَّـٰلِمُونَ ﴿٢١﴾
We will نَقُولُ and (then) ثُمَّ all جَمِيعًا shall gather them together
أَيْنَ associated others with Allah أَشْرَكُوٓا۟ to those who لِلَّذِينَ say
you used كُنتُمْ to whom ٱلَّذِينَ (are) your associates شُرَكَآؤُكُمُ where
assert تَزْعُمُونَ ﴿٢٢﴾ to

20. Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. **21.** And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât*? Verily, the *Zâlimûn* shall never be successful. **22.** And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert?"

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَـٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾

أَن but إِلَّآ their mischief فِتْنَتُهُمْ will be تَكُن not لَمْ then ثُمَّ
not مَا our Lord رَبِّنَا by Allah وَٱللَّهِ they said (will say) قَالُوا۟ that
they كَذَبُوا۟ how كَيْفَ look ٱنظُرْ polytheists مُشْرِكِينَ ﴿٢٣﴾ we were كُنَّا
and have forsaken وَضَلَّ themselves أَنفُسِهِمْ against عَلَىٰٓ have lied
and وَمِنْهُم invent يَفْتَرُونَ ﴿٢٤﴾ they used to كَانُوا۟ what مَّا them عَنْهُم
وَجَعَلْنَا to you إِلَيْكَ listen يَسْتَمِعُ those who مَّن among them (are)
that أَن veils أَكِنَّةً their hearts قُلُوبِهِمْ over عَلَىٰ but We have cast

وَقْرًا their ears (is) ءَاذَانِهِمْ and in وَفِىٓ they could understand it يَفْقَهُوهُ
ءَايَةٍ every كُلَّ they see يَرَوْا۟ and if وَإِن heaviness deafness
إِذَا so much that حَتَّىٰٓ in it بِهَا they will believe يُؤْمِنُوا۟ not لَّا sign
say يَقُولُ to argue with you يُجَـٰدِلُونَكَ they come to you جَآءُوكَ when
أَسَـٰطِيرُ but إِلَّآ this هَـٰذَآ (is) not إِنْ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ
(of) the ancients ٱلْأَوَّلِينَ ﴿٢٥﴾ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." **24.** Look! How they lie against themselves! But the (lie) which they invented will disappear from them. **25.** And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَـٰذِبُونَ ﴿٢٨﴾

and وَيَنْـَٔوْنَ from him عَنْهُ forbid (others) يَنْهَوْنَ and they وَهُمْ
يُهْلِكُونَ and not وَإِن from him عَنْهُ they (themselves) keep away
and do not وَمَا their ownselves أَنفُسَهُمْ but إِلَّآ they destroy
وُقِفُوا۟ when إِذْ you could see تَرَىٰٓ and if وَلَوْ they perceive يَشْعُرُونَ ﴿٢٦﴾
would يَـٰلَيْتَنَا they said فَقَالُوا۟ the Fire ٱلنَّارِ by عَلَى they were held
بِـَٔايَـٰتِ we will deny نُكَذِّبَ then not وَلَا were sent back نُرَدُّ that we
ٱلْمُؤْمِنِينَ ﴿٢٧﴾ among مِنَ and we would be وَنَكُونَ of our Lord رَبِّنَا Signs
what مَّا to them لَهُم became manifest بَدَا but بَلْ the believers
they رُدُّوا۟ and if وَلَوْ before مِن قَبْلُ conceal يُخْفُونَ they used to كَانُوا۟
نُهُوا۟ to what لِمَا they would have reverted لَعَادُوا۟ were sent back
and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden
the liars لَكَـٰذِبُونَ ﴿٢٨﴾

26. And they prevent others from him (from following Prophet Muhammad صلى الله عليه وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not. **27.** If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* of our Lord, and we would be of the believers!" **28.** Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَـٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

ٱلدُّنْيَا our life حَيَاتُنَا but إِلَّا this هِىَ (is) not إِنْ and they said وَقَالُوٓا۟
(will be) ﴿٢٩﴾ بِمَبْعُوثِينَ we نَحْنُ and not وَمَا (of) the world
they وُقِفُوا۟ when إِذْ you (could) see تَرَىٰٓ and if وَلَوْ resurrected
is not أَلَيْسَ He said قَالَ their Lord رَبِّهِمْ before عَلَىٰ were stood
by our Lord وَرَبِّنَا yes بَلَىٰ they said قَالُوا۟ the truth بِٱلْحَقِّ this هَـٰذَا
كُنتُمْ for what بِمَا the torment ٱلْعَذَابَ then taste فَذُوقُوا۟ He said قَالَ
suffered loss خَسِرَ indeed قَدْ disbelieve ﴿٣٠﴾ تَكْفُرُونَ you used to
حَتَّىٰٓ Allah ٱللَّهِ meeting with بِلِقَآءِ denied كَذَّبُوا۟ those who ٱلَّذِينَ
suddenly بَغْتَةً the Hour ٱلسَّاعَةُ came to them جَآءَتْهُمُ when إِذَا until
we فَرَّطْنَا what مَا over عَلَىٰ alas for us يَـٰحَسْرَتَنَا they said قَالُوا۟
their أَوْزَارَهُمْ will bear يَحْمِلُونَ and they وَهُمْ (in) it فِيهَا neglected
what مَا evil is سَآءَ how أَلَا their backs ظُهُورِهِمْ on عَلَىٰ burdens
they bear ﴿٣١﴾ يَزِرُونَ

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." **30.** If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." **31.** They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى
يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ
مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾

لَعِبٌ but إِلَّا (of) the world ٱلدُّنْيَآ life ٱلْحَيَوٰةُ and nothing (is) وَمَا
ٱلْءَاخِرَةُ and abode وَلَلدَّارُ and a pastime (amusement) وَلَهْوٌ a play
fear يَتَّقُونَ for those who لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter
indeed قَدْ you understand تَعْقِلُونَ ﴿٣٢﴾ will not then أَفَلَا (Allah)
they يَقُولُونَ what ٱلَّذِى grieves you لَيَحْزُنُكَ that it إِنَّهُۥ We know نَعْلَمُ
ٱلظَّٰلِمِينَ but وَلَٰكِنَّ reject you يُكَذِّبُونَكَ not لَا verily they فَإِنَّهُمْ say
(deny) يَجْحَدُونَ ﴿٣٣﴾ (of) Allah ٱللَّهِ in Verses بِـَٔايَٰتِ the wrong-doers
مِّن Messengers رُسُلٌ were rejected كُذِّبَتْ and indeed وَلَقَدْ reject
that مَا but they endured with patience فَصَبَرُوا۟ عَلَىٰ before you قَبْلِكَ
أَتَىٰهُمْ till حَتَّىٰٓ and they were hurt وَأُوذُوا۟ they were rejected كُذِّبُوا۟
who مُبَدِّلَ and (there is) none وَلَا Our Help نَصْرُنَا reached them
has جَآءَكَ and surely وَلَقَدْ (of) Allah ٱللَّهِ Words لِكَلِمَٰتِ can alter
(of) the Messengers ٱلْمُرْسَلِينَ ﴿٣٤﴾ news مِن نَّبَإِى۟ come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? **33.** We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. **34.** Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ
ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾ ۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ
يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion إِعْرَاضُهُمْ on you عَلَيْكَ hard كَبُرَ is كَانَ and if وَإِن
a tunnel نَفَقًا you seek تَبْتَغِيَ that أَن you can ٱسْتَطَعْتَ then if فَإِنِ
the sky ٱلسَّمَآءِ to فِي a ladder سُلَّمًا or أَوْ the ground ٱلْأَرْضِ in فِي
شَآءَ and had وَلَوْ a sign بِـَٔايَةٍ so that you bring them فَتَأْتِيَهُم
on عَلَى He would have gathered them لَجَمَعَهُمْ Allah ٱللَّهُ willed
ٱلْجَٰهِلِينَ from مِنَ you be تَكُونَنَّ so do not فَلَا the guidance ٱلْهُدَىٰ
يَسْمَعُونَ (those) who ٱلَّذِينَ respond يَسْتَجِيبُ only إِنَّمَا ۞ the ignorant
ثُمَّ Allah ٱللَّهُ will raise them يَبْعَثُهُمُ and the dead وَٱلْمَوْتَىٰ listen
and they وَقَالُوا۟ they will be returned يُرْجَعُونَ ﴿٣٦﴾ to Him إِلَيْهِ then
a sign ءَايَةٌ to him عَلَيْهِ has been sent down نُزِّلَ why not لَوْلَا said
has قَادِرٌ عَلَىٰٓ Allah ٱللَّهَ indeed إِنَّ say قُلْ his Lord رَّبِّهِۦ from مِّن
أَكْثَرَهُمْ but وَلَٰكِنَّ a sign ءَايَةً He sends down يُنَزِّلَ that أَن power over
know يَعْلَمُونَ ﴿٣٧﴾ do not لَا most of them

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). **36.** It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). **37.** And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِي ٱلظُّلُمَٰتِ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾

وَلَا the earth ٱلْأَرْضِ on فِي animal مِن دَآبَّةٍ and (there is) no وَمَا
إِلَّآ with its two wings بِجَنَاحَيْهِ that flies يَطِيرُ bird طَٰٓئِرٍ and no
We فَرَّطْنَا (did) not مَّا like you أَمْثَالُكُم communities أُمَمٌ but (are)
to إِلَىٰ then ثُمَّ anything مِن شَيْءٍ the Book ٱلْكِتَٰبِ in فِي neglect

and those وَٱلَّذِينَ they shall be gathered يُحْشَرُونَ ﴿٣٨﴾ their Lord رَبِّهِمْ
and وَبُكْمٌ (are) deaf صُمٌّ Our Signs بِـَٔايَـٰتِنَا rejected كَذَّبُوا۟ who
Allah ٱللَّهُ wills يَشَإِ whom مَن the darkness ٱلظُّلُمَـٰتِ in فِى dumb
sets him يَجْعَلْهُ He wills يَشَأْ and whom وَمَن lets go astray يُضْلِلْهُ
what do you أَرَءَيْتَكُمْ say قُلْ Straight مُّسْتَقِيمٍ ﴿٣٩﴾ Path صِرَٰطٍ on عَلَىٰ
أَوْ (of) Allah ٱللَّهِ torment عَذَابُ comes to you أَتَىٰكُمْ if إِنْ think
do other than أَغَيْرَ the (last) Hour ٱلسَّاعَةُ came to you أَتَتْكُمُ or
truthful صَـٰدِقِينَ ﴿٤٠﴾ you are كُنتُمْ if إِن you call تَدْعُونَ Allah ٱللَّهِ

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. **39.** Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. **40.** Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَـٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَـٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾

مَا and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِيَّاهُ but بَلْ
إِن upon Him إِلَيْهِ you had called تَدْعُونَ (the distress) for which
تُشْرِكُونَ ﴿٤١﴾ whatever مَا and you forget وَتَنسَوْنَ He willed شَآءَ if
We sent أَرْسَلْنَآ and verily وَلَقَدْ you had associated (with Allah)
and فَأَخَذْنَـٰهُم before you مِّن قَبْلِكَ nations أُمَمٍ to إِلَىٰٓ (Messengers)
لَعَلَّهُمْ and hardship وَٱلضَّرَّآءِ with misfortune بِٱلْبَأْسَآءِ We seized them
why فَلَوْلَآ (they) humble themselves يَتَضَرَّعُونَ ﴿٤٢﴾ so that they may
Our disaster (torment) بَأْسُنَا came to them جَآءَهُم when إِذْ not
became hardened قَسَتْ but وَلَـٰكِن they humbled themselves تَضَرَّعُوا۟
to them لَهُمُ and made fair-seeming وَزَيَّنَ their hearts قُلُوبُهُمْ
do يَعْمَلُونَ ﴿٤٣﴾ they used to كَانُوا۟ what مَا Satan ٱلشَّيْطَـٰنُ

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! **42.** Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). **43.** When Our Torment reached them, why then did they not humble themselves? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا بِمَآ أُوتُوٓا أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم
مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾ قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ
وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

they had been ذُكِّرُوا what مَا they forgot نَسُوا so when فَلَمَّا
أَبْوَٰبَ to them عَلَيْهِمْ We opened فَتَحْنَا therewith بِهِۦ reminded
they فَرِحُوا when إِذَا until حَتَّىٰٓ thing شَىْءٍ (of) every كُلِّ gates
We seized أَخَذْنَٰهُم they had been granted أُوتُوٓا in what بِمَآ rejoice
they were ﴿٤٤﴾ مُّبْلِسُونَ they هُم and then فَإِذَا suddenly بَغْتَةً them
ٱلْقَوْمِ last ramnant دَابِرُ so was cut off فَقُطِعَ plunged in despair
لِلَّهِ and all praise وَٱلْحَمْدُ did wrong ظَلَمُوا who ٱلَّذِينَ (of) the people
أَرَءَيْتُمْ say قُلْ (of) the worlds ﴿٤٥﴾ ٱلْعَٰلَمِينَ Lord رَبِّ (is) for Allah
your سَمْعَكُمْ Allah ٱللَّهُ took away أَخَذَ if إِنْ what do you think?
قُلُوبِكُم up عَلَىٰ and sealed وَخَتَمَ and your sight وَأَبْصَٰرَكُمْ hearing
ٱللَّهِ other than غَيْرُ god إِلَٰهٌ who (is) (there) مَّنْ your hearts
كَيْفَ see ٱنظُرْ these بِهِ who could restore to you يَأْتِيكُم Allah
هُمْ yet/then ثُمَّ the signs ٱلْءَايَٰتِ variously We present نُصَرِّفُ how
turn away ﴿٤٦﴾ يَصْدِفُونَ they

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. **45.** So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the *'Âlamîn*. **46.** Say (to the

disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

came to you أَتَىٰكُمْ if إِنْ what do you think? أَرَءَيْتَكُمْ say قُلْ
openly جَهْرَةً or أَوْ suddenly بَغْتَةً (of) Allah ٱللَّهِ torment عَذَابُ
ٱلظَّٰلِمُونَ ﴿٤٧﴾ people ٱلْقَوْمُ except إِلَّا it destroy يُهْلَكُ shall هَلْ
the ٱلْمُرْسَلِينَ We send نُرْسِلُ and do not وَمَا the wrong-doers
and وَمُنذِرِينَ bearers of glad tidings مُبَشِّرِينَ but إِلَّا Messengers
and mended (his life) وَأَصْلَحَ believed ءَامَنَ so who فَمَنْ warners
they هُمْ nor وَلَا upon them عَلَيْهِمْ fear (shall be) خَوْفٌ then no فَلَا
بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ but those who وَٱلَّذِينَ shall grieve يَحْزَنُونَ ﴿٤٨﴾
for what بِمَا the torment ٱلْعَذَابُ shall touch them يَمَسُّهُمُ Our Signs
transgress يَفْسُقُونَ ﴿٤٩﴾ they used to كَانُوا۟

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" **48.** And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. **49.** But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad صلى الله عليه وسلم).

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

خَزَآئِنُ I have عِندِى to you لَكُمْ I say أَقُولُ do not لَآ say قُل
the unseen ٱلْغَيْبَ I know أَعْلَمُ nor وَلَآ (of) Allah ٱللَّهِ treasures

إِنْ	an angel	مَلَكٌ	that I am	إِنِّي	to you	لَكُمْ	I say	أَقُولُ	nor وَلَآ
قُلْ	to me	إِلَيَّ	is revealed	يُوحَىٰ	what	مَا	but	إِلَّا	I follow أَتَّبِعُ not
and the	وَٱلْبَصِيرُ	the blind	ٱلْأَعْمَىٰ	it equal	يَسْتَوِى	is	هَلْ	say	
بِهِ	and warn	وَأَنذِرْ	you reflect	تَتَفَكَّرُونَ ﴿٥٠﴾	will not then	أَفَلَا	seeing		
they shall be	يُحْشَرُوٓا	that	أَن	fear	يَخَافُونَ	those who	ٱلَّذِينَ	with it	
for them	لَهُم	not (will be)	لَيْسَ	their Lord	رَبِّهِمْ	to	إِلَىٰ	gathered	
an intercessor	شَفِيعٌ	nor	وَلَا	a protector	وَلِيٌّ	besides Him	مِّن دُونِهِۦ		
fear Allah	يَتَّقُونَ ﴿٥١﴾	so that they may	لَعَلَّهُمْ						

50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" **51.** And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾

invoke	يَدْعُونَ	those who	ٱلَّذِينَ	turn away	تَطْرُدِ	and do not	وَلَا
and the evening	وَٱلْعَشِيِّ	in the morning	بِٱلْغَدَوٰةِ	their Lord	رَبَّهُم		
on you	عَلَيْكَ	(there is) not	مَا	His Face	وَجْهَهُۥ	seeking	يُرِيدُونَ
and (there is)	وَمَا	anything	مِّن شَىْءٍ	their account	حِسَابِهِم	from	مِنْ
anything	مِّن شَىْءٍ	on them	عَلَيْهِم	your account	حِسَابِكَ	from	مِنْ not
of	مِنَ	and become	فَتَكُونَ	that you may turn them away	فَتَطْرُدَهُمْ		
We tried	فَتَنَّا	and thus	وَكَذَٰلِكَ	the wrong-doers	ٱلظَّٰلِمِينَ ﴿٥٢﴾		
that they should say	لِّيَقُولُوٓا۟	with others	بِبَعْضٍ	some of them	بَعْضَهُم		
upon	عَلَيْهِم	Allah	ٱللَّهُ	has favoured	مَنَّ	are these the ones	أَهَٰٓؤُلَآءِ
بِأَعْلَمَ	Allah	ٱللَّهُ	does not	أَلَيْسَ	amongst us	بَيْنِنَآ	from مِّنۢ them
the thankful ones	بِٱلشَّٰكِرِينَ ﴿٥٣﴾	know better					

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). **53.** Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

believe يُؤْمِنُونَ those who ٱلَّذِينَ come to you جَآءَكَ and when وَإِذَا
كَتَبَ be upon you عَلَيْكُمْ peace سَلَٰمٌ say فَقُلْ in Our Signs بِـَٔايَٰتِنَا
Himself نَفْسِهِ upon عَلَىٰ your Lord رَبُّكُمْ has made incumbent
مِنكُمْ does عَمِلَ any one who مَنْ so that أَنَّهُۥ the Mercy ٱلرَّحْمَةَ
مِنۢ repents تَابَ then ثُمَّ in ignorance بِجَهَٰلَةٍ evil سُوٓءًۢا of you
then surely He فَأَنَّهُۥ and mends (his ways) وَأَصْلَحَ after that بَعْدِهِۦ
and thus وَكَذَٰلِكَ Most Merciful رَّحِيمٌ ﴿٥٤﴾ (is) All-Forgiving غَفُورٌ
so that وَلِتَسْتَبِينَ the Signs ٱلْءَايَٰتِ We explain in detail نُفَصِّلُ
إِنِّى say قُلْ (of) the sinners ٱلْمُجْرِمِينَ ﴿٥٥﴾ way سَبِيلُ becomes distinct
those whom ٱلَّذِينَ I worship أَعْبُدَ that أَنْ forbidden نُهِيتُ I am
Allah ٱللَّهِ besides (instead of) مِن دُونِ call upon تَدْعُونَ
I قَدْ ضَلَلْتُ your desires أَهْوَآءَكُمْ I will follow أَتَّبِعُ not لَآ say قُل
of مِنَ I be أَنَا۠ and (will) not وَمَآ then إِذًا would go astray
the guided ٱلْمُهْتَدِينَ ﴿٥٦﴾

54. When those who believe in Our *Ayât* come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. **55.** And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. **56.** Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِيَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾

my Lord رَبِّي from مِّن a clear proof بَيِّنَةٍ on عَلَىٰ I am إِنِّي say قُلْ
I have عِندِي do not مَا it بِهِۦ but you have rejected وَكَذَّبْتُم
(is) إِنِ which بِهِۦٓ you are demanding hastily تَسْتَعْجِلُونَ that مَا
He declares يَقُصُّ for Allah لِلَّهِ but إِلَّا the decision ٱلْحُكْمُ not
(of) the judges ٱلْفَٰصِلِينَ ﴿٥٧﴾ (is) Best خَيْرُ and He وَهُوَ the truth ٱلْحَقَّ
you are تَسْتَعْجِلُونَ what مَا I had عِندِي surely أَنَّ if لَّوْ say قُل
would have been decided لَقُضِيَ which بِهِۦ demanding hastily
وَٱللَّهُ and between you وَبَيْنَكُمْ between me بَيْنِي the matter ٱلْأَمْرُ
the wrong-doers بِٱلظَّٰلِمِينَ ﴿٥٨﴾ knows best أَعْلَمُ and Allah

57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges." **58.** Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers)."

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

none لَا (of) the unseen ٱلْغَيْبِ keys مَفَاتِحُ and He has ۞ وَعِندَهُۥ
what مَا and He knows وَيَعْلَمُ He هُوَ but إِلَّا knows them يَعْلَمُهَآ
and (does) not وَمَا and the sea وَٱلْبَحْرِ the earth ٱلْبَرِّ (is) in فِي
and not وَلَا He knows it يَعْلَمُهَا but إِلَّا a leaf مِن وَرَقَةٍ fall تَسْقُطُ
nor وَلَا (of) the earth ٱلْأَرْضِ darkness ظُلُمَٰتِ in فِي a grain حَبَّةٍ

but (is written) إِلَّا dry يَابِسٍ nor وَلَا wet (fresh) رَطْبٍ (anything)
Who ٱلَّذِى and it is He وَهُوَ Clear مُّبِينٍ ﴿٥٩﴾ a Book كِتَٰبٍ in فِى
and He وَيَعْلَمُ by night بِٱلَّيْلِ recalls you (your souls) يَتَوَفَّىٰكُم
يَبْعَثُكُمْ then ثُمَّ by day بِٱلنَّهَارِ you did جَرَحْتُم what مَا knows
the أَجَلٌ so that is fulfilled لِيُقْضَىٰٓ in it فِيهِ He raises you again
(will be) مَرْجِعُكُمْ unto Him إِلَيْهِ then ثُمَّ appointed مُّسَمًّى term
كُنتُمْ of what بِمَا He will inform you يُنَبِّئُكُم then ثُمَّ your return
do تَعْمَلُونَ ﴿٦٠﴾ you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. **60.** It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ
رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

His slaves عِبَادِهِۦ above فَوْقَ (is) the Omnipotent ٱلْقَاهِرُ and He وَهُوَ
حَتَّىٰٓ guardians (angels) حَفَظَةً over you عَلَيْكُمْ and He sends وَيُرْسِلُ
death ٱلْمَوْتُ one of you أَحَدَكُمُ approaches جَآءَ when إِذَا until
Our Messengers رُسُلُنَا cause him to die (take his soul) تَوَفَّتْهُ
neglect (their duty) يُفَرِّطُونَ ﴿٦١﴾ (do) not لَا and they وَهُمْ (angels)
their Lord مَوْلَىٰهُمُ Allah ٱللَّهِ to إِلَى they are returned رُدُّوٓا۟ then ثُمَّ
the judgement ٱلْحُكْمُ for Him (is) لَهُ is not أَلَا the Just ٱلْحَقِّ
say قُلْ (of) reckoners ٱلْحَٰسِبِينَ ﴿٦٢﴾ (is) the Swiftest أَسْرَعُ and He وَهُوَ
(of) the ٱلْبَرِّ darkness ظُلُمَٰتِ from مِّن saves you يُنَجِّيكُم who مَن
وَخُفْيَةً humbly تَضَرُّعًا you call Him تَدْعُونَهُۥ and the sea وَٱلْبَحْرِ land
لَنَكُونَنَّ this هَٰذِهِۦ from مِنْ saved us أَنجَىٰنَا if He لَّئِنْ and secretly
the thankful ٱلشَّٰكِرِينَ ﴿٦٣﴾ among مِنَ we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. **62.** Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. **63.** Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْـَٔايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾

and from وَمِن from this مِّنْهَا saves you يُنَجِّيكُم Allah ٱللَّهُ say قُلِ
associate ﴿٦٤﴾ تُشْرِكُونَ you أَنتُمْ yet ثُمَّ distress كَرْبٍ every كُلِّ
on عَلَىٰٓ (is) the Powerful ٱلْقَادِرُ He هُوَ say قُلْ partners with Allah
from مِّن torment عَذَابًا upon you عَلَيْكُمْ He sends يَبْعَثَ that أَن
أَوْ your feet أَرْجُلِكُمْ beneath تَحْتِ from مِن or أَوْ above you فَوْقِكُمْ
and lets وَيُذِيقَ mutual discord شِيَعًا confounds you with يَلْبِسَكُمْ or
ٱنظُرْ (of) one another بَعْضٍ violence بَأْسَ some of you بَعْضَكُم taste
لَعَلَّهُمْ (Our) Signs ٱلْـَٔايَٰتِ variously We explain نُصَرِّفُ how كَيْفَ see
and have denied وَكَذَّبَ understand ﴿٦٥﴾ يَفْقَهُونَ so that they may
say قُل (is) the truth ٱلْحَقُّ and وَهُوَ your people قَوْمُكَ it بِهِۦ
a supervisor ﴿٦٦﴾ بِوَكِيلٍ over you عَلَيْكُم I am not لَّسْتُ

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." **65.** Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. **66.** But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."

لِكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

and soon وَسَوْفَ (is) a fixed time مُّسْتَقَرٌّ news نَبَإٍ for every لِّكُلِّ
ٱلَّذِينَ you see رَأَيْتَ and when وَإِذَا you shall know (it) تَعْلَمُونَ ﴿٦٧﴾
turn فَأَعْرِضْ Our Signs ءَايَٰتِنَا in فِىٓ are engaged يَخُوضُونَ those who
in فِى they are engaged يَخُوضُوا۟ until حَتَّىٰ from them عَنْهُمْ away
causes you to يُنسِيَنَّكَ and if وَإِمَّا other than that غَيْرِهِۦ a talk حَدِيثٍ
after بَعْدَ you sit تَقْعُدْ then do not فَلَا Satan ٱلشَّيْطَٰنُ forget
ٱلظَّٰلِمِينَ ﴿٦٨﴾ the people ٱلْقَوْمِ with مَعَ the remembrance ٱلذِّكْرَىٰ
يَتَّقُونَ those who ٱلَّذِينَ on عَلَى and (there is) not وَمَا wrong-doers
anything مِن شَىْءٍ their account حِسَابِهِم (from) مِّنْ fear Allah
يَتَّقُونَ ﴿٦٩﴾ so that they may لَعَلَّهُمْ remembrance ذِكْرَىٰ but وَلَٰكِن
fear Allah

67. For every news there is a reality and you will come to know. **68.** And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). **69.** Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

their دِينَهُمْ took ٱتَّخَذُوا۟ those who ٱلَّذِينَ and leave alone وَذَرِ
and beguiled وَغَرَّتْهُمُ and pastime وَلَهْوًا (as) a play لَعِبًا religion
but وَذَكِّرْ (of this) world ٱلدُّنْيَا life ٱلْحَيَوٰةُ (deceived) them
a soul نَفْسٌۢ is caught تُبْسَلَ lest أَن with it بِهِۦٓ remind (them)

for لَهَا neither (will be) لَيْسَ it has earned كَسَبَتْ for what بِمَا
an شَفِيعٌ nor وَلَا a protector وَلِيٌّ Allah اللَّهِ besides مِن دُونِ it
every كُلَّ it offers ransom تَعْدِلْ and even if وَإِن intercessor
أُولَٰئِكَ from him مِنْهَا it will be accepted يُؤْخَذْ not لَا ransom عَدْلٍ
كَسَبُوا for what بِمَا are caught أُبْسِلُوا those who الَّذِينَ these are
boiling حَمِيمٍ of مِنْ a drink شَرَابٌ for them (is) لَهُمْ they earned
they كَانُوا because بِمَا a painful أَلِيمٌ and torment وَعَذَابٌ water
disbelieve يَكْفُرُونَ ﴿٧٠﴾ used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَنَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا اللَّهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيَٰطِينُ فِى الْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَٰلَمِينَ ﴿٧١﴾

Allah اللَّهِ others besides مِن دُونِ shall we invoke أَنَدْعُوا say قُلْ
(can) يَضُرُّنَا nor وَلَا benefit us يَنفَعُنَا (can) neither لَا that مَا
after بَعْدَ our heels أَعْقَابِنَا on عَلَىٰٓ and shall we turn وَنُرَدُّ harm us
اسْتَهْوَتْهُ like the one كَالَّذِى Allah اللَّهُ has guided us هَدَىٰنَا when إِذْ
حَيْرَانَ the earth الْأَرْضِ in فِى the devils الشَّيَٰطِينُ whom misled
إِلَى who call him يَدْعُونَهُۥٓ companions أَصْحَٰبٌ he has لَهُۥٓ confused
هُدَى indeed إِنَّ say قُلْ come to us ائْتِنَا the guidance الْهُدَى to
وَأُمِرْنَا guidance الْهُدَىٰ is the هُوَ (of) Allah اللَّهِ guidance
to Lord لِرَبِّ that we submit لِنُسْلِمَ and we have been commanded
(of) the worlds الْعَٰلَمِينَ ﴿٧١﴾

71. Say (O Muhammad صلى الله عليه وسلم): “Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the *Shayâtîn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): ‘Come to us.’ ” Say: “Verily, Allâh’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the *‘Âlamîn* (mankind, jinn and all that exists);

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

وَهُوَ and fear Him وَٱتَّقُوهُ prayer ٱلصَّلَوٰةَ offer أَقِيمُوا۟ and to وَأَنْ
you shall be ﴿٧٢﴾ تُحْشَرُونَ to (Him) إِلَيْهِ Whom ٱلَّذِىٓ and (it is) He
ٱلسَّمَـٰوَٰتِ created خَلَقَ Who ٱلَّذِى and (it is) He وَهُوَ gathered
and (on وَيَوْمَ in truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ the heavens
and فَيَكُونُ be كُن He will say يَقُولُ the) Day (of Resurrection)
and His وَلَهُ (is) the truth ٱلْحَقُّ His Word قَوْلُهُ it shall become
will يُنفَخُ (on the) Day (when) يَوْمَ the dominion ٱلْمُلْكُ will be
(of) ٱلْغَيْبِ All-Knower عَـٰلِمُ the trumpet ٱلصُّورِ (in) فِى be blown
(is) the ٱلْحَكِيمُ and He وَهُوَ and the visible وَٱلشَّهَـٰدَةِ the invisible
the All-Aware ﴿٧٣﴾ ٱلْخَبِيرُ All-Wise

72. And to perform *As-Salât*, and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered. **73.** It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!” — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ
مَلَكُوتَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَـٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ
لَآ أُحِبُّ ٱلْـَٔافِلِينَ ﴿٧٦﴾

to his لِأَبِيهِ Abraham إِبْرَٰهِيمُ said قَالَ and (remember) when ۞وَإِذْ
إِنِّىٓ as gods ءَالِهَةً idols أَصْنَامًا do you take أَتَتَّخِذُ Azar ءَازَرَ father
error ضَلَٰلٍ in فِى and your people وَقَوْمَكَ see you أَرَىٰكَ verily I
إِبْرَٰهِيمَ We showed نُرِىٓ and thus وَكَذَٰلِكَ manifest مُّبِينٍ ﴿٧٤﴾
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ kingdom مَلَكُوتَ Abraham
the firm ٱلْمُوقِنِينَ ﴿٧٥﴾ of مِنَ (and) so that he becomes وَلِيَكُونَ earth
the ٱلَّيْلُ over him عَلَيْهِ outspread جَنَّ so when فَلَمَّا believers
my رَبِّى this (is) هَٰذَا he said قَالَ a star كَوْكَبًا he saw رَءَا night
I love أُحِبُّ do not لَآ he said قَالَ it set أَفَلَ but when فَلَمَّآ Lord
those who set ٱلْءَافِلِينَ ﴿٧٦﴾

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: “Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error.” **75.** Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. **76.** When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.”

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

he قَالَ rising بَازِغًا the moon ٱلْقَمَرَ he saw رَءَا and when فَلَمَّا
he قَالَ it set أَفَلَ but when فَلَمَّآ my Lord رَبِّى this (is) هَٰذَا said
لَأَكُونَنَّ my Lord رَبِّى guide me يَهْدِنِى did not لَّمْ if لَئِن said
ٱلضَّآلِّينَ ﴿٧٧﴾ the people ٱلْقَوْمِ among مِنَ surely I would have become
بَازِغَةً the sun ٱلشَّمْسَ he saw رَءَا and when فَلَمَّا who go astray
أَكْبَرُ this (is) هَٰذَآ my Lord رَبِّى this (is) هَٰذَا he said قَالَ rising
O my يَٰقَوْمِ he said قَالَ it set أَفَلَتْ but when فَلَمَّآ the largest
you تُشْرِكُونَ ﴿٧٨﴾ from what مِّمَّا free بَرِىٓءٌ verily I (am) إِنِّى people
my وَجْهِىَ turned وَجَّهْتُ verily I (have) إِنِّى associate (with Allah)
the ٱلسَّمَٰوَٰتِ originated (created) فَطَرَ to He Who لِلَّذِى face

أَنَا۠ and not وَمَآ exclusively حَنِيفٗاۖ and the earth وَٱلۡأَرۡضَ heavens
polytheists ٱلۡمُشۡرِكِينَ ٧٩ of مِنَ I am

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." **78.** When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). **79.** Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn.*"

وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۚ وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۚ أَفَلَا تَتَذَكَّرُونَ ٨٠ وَكَيۡفَ أَخَافُ مَآ أَشۡرَكۡتُمۡ وَلَا تَخَافُونَ أَنَّكُمۡ أَشۡرَكۡتُم بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ عَلَيۡكُمۡ سُلۡطَٰنٗاۚ فَأَيُّ ٱلۡفَرِيقَيۡنِ أَحَقُّ بِٱلۡأَمۡنِۖ إِن كُنتُمۡ تَعۡلَمُونَ ٨١

أَتُحَٰٓجُّوٓنِّي he said قَالَ his people قَوۡمُهُۥ and disputed with him وَحَآجَّهُۥ
and He has وَقَدۡ هَدَىٰنِ Allah ٱللَّهِ about فِي do you dispute with me
you تُشۡرِكُونَ what مَا I fear أَخَافُ and do not وَلَآ guided me
my رَبِّي wills يَشَآءَ that أَن except إِلَّآ with Him بِهِۦٓ associate
كُلَّ my Lord رَبِّي comprehends وَسِعَ anything شَيۡـٔٗا Lord
then not أَفَلَا (in His) Knowledge عِلۡمًا thing شَيۡءٍ every
I should أَخَافُ and how وَكَيۡفَ will you remember تَتَذَكَّرُونَ ٨٠
and do not وَلَا you associate with Allah أَشۡرَكۡتُمۡ what مَآ fear
with بِٱللَّهِ associate (others) أَشۡرَكۡتُم that you أَنَّكُمۡ you fear تَخَافُونَ
for it بِهِۦ He send down يُنَزِّلۡ did not لَمۡ what مَا Allah
(of) ٱلۡفَرِيقَيۡنِ then which فَأَيُّ any authority سُلۡطَٰنٗا to you عَلَيۡكُمۡ
كُنتُمۡ if إِن to security بِٱلۡأَمۡنِ has more right أَحَقُّ the two parties
know تَعۡلَمُونَ ٨١ you

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? **81.** "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم بِظُلْمٍ أُوْلَٰٓئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى الْمُحْسِنِينَ ﴿٨٤﴾

obscure يَلْبِسُوٓا and did not وَلَمْ believed ءَامَنُوا those who الَّذِينَ
those أُوْلَٰٓئِكَ with worng-doing بِظُلْمٍ their belief إِيمَٰنَهُم (confuse)
(are) مُّهْتَدُونَ ﴿٨٢﴾ and they وَهُم the security الْأَمْنُ for them (is) لَهُمُ
ءَاتَيْنَٰهَآ Our Argument حُجَّتُنَآ and that (was) وَتِلْكَ the guided
his people قَوْمِهِۦ against عَلَىٰ Abraham إِبْرَٰهِيمَ which We gave (to)
إِنَّ We will نَّشَآءُ whom مَّن (in) ranks دَرَجَٰتٍ We raise نَرْفَعُ
All-Knowing عَلِيمٌ ﴿٨٣﴾ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed
and يَعْقُوبَ Isaac إِسْحَٰقَ upon him لَهُۥٓ and We bestowed وَوَهَبْنَا
and Noah وَنُوحًا We guided هَدَيْنَا each of them كُلًّا Jacob
and among وَمِن before (that) مِن قَبْلُ We guided (him) هَدَيْنَا
and وَأَيُّوبَ and Solomon وَسُلَيْمَٰنَ David دَاوُۥدَ his progeny ذُرِّيَّتِهِۦ
وَكَذَٰلِكَ and Aaron وَهَٰرُونَ and Moses وَمُوسَىٰ and Joseph وَيُوسُفَ Job
the good-doers الْمُحْسِنِينَ ﴿٨٤﴾ We reward نَجْزِى and thus

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. **83.** And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. **84.** And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى
الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي
بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

and وَإِلْيَاسَ and Jesus وَعِيسَىٰ and John وَيَحْيَىٰ and Zacharia وَزَكَرِيَّا
and وَإِسْمَاعِيلَ the righteous الصَّالِحِينَ ﴿٨٥﴾ of مِّنَ all (were) كُلٌّ Elias
وَكُلًّا and Lot وَلُوطًا and Jonah وَيُونُسَ and Elisha وَالْيَسَعَ Ishmael
وَمِنْ the worlds الْعَالَمِينَ ﴿٨٦﴾ over عَلَى We favoured فَضَّلْنَا and all
وَإِخْوَانِهِمْ and their progeny وَذُرِّيَّاتِهِمْ their forefathers آبَائِهِمْ and from
and We وَهَدَيْنَاهُمْ and We chose them وَاجْتَبَيْنَاهُمْ and their brethren
that ذَٰلِكَ the Straight مُّسْتَقِيمٍ ﴿٨٧﴾ Way صِرَاطٍ to إِلَىٰ guided them
مَن with it بِهِ He guides يَهْدِي (of) Allah اللَّهِ guidance هُدَى (is)
أَشْرَكُوا and if وَلَوْ His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom
from عَنْهُم rendered vain لَحَبِطَ they associated others with Allah
do يَعْمَلُونَ ﴿٨٨﴾ they used to كَانُوا what مَّا them

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and 'Îsâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. **86.** And Ismâ'îl (Ishmael) and Al-Yasaa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the *'Âlamîn* [mankind and jinn (of their times)]. **87.** And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. **88.** This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ
الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾

the Book الْكِتَابَ We gave (them) آتَيْنَاهُمُ whom الَّذِينَ those أُولَٰئِكَ
but if فَإِن and Prophethood وَالنُّبُوَّةَ and (sound) Judgement وَالْحُكْمَ
then indeed فَقَدْ these هَٰؤُلَاءِ in it (therein) بِهَا disbelieve يَكْفُرْ
who are not لَّيْسُوا people قَوْمًا it (to) بِهَا We have entrusted وَكَّلْنَا

ٱلَّذِينَ (they are) those أُو۟لَـٰٓئِكَ disbelievers بِكَـٰفِرِينَ ﴿٨٩﴾ in it بِهَا
ٱقْتَدِهْ so their guidance فَبِهُدَىٰهُمُ Allah ٱللَّهُ guided هَدَى whom
أَجْرًا on it عَلَيْهِ I ask you أَسْـَٔلُكُمْ do not لَّآ say قُل you follow
admonition ذِكْرَىٰ but إِلَّا this هُوَ (is) not إِنْ a reward
for the worlds لِلْعَـٰلَمِينَ ﴿٩٠﴾

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله عليه وسلم) who are not disbelievers therein. **90.** They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the *'Âlamîn* (mankind and jinn)."

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَـٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

قَدْرِهِۦٓ due حَقَّ Allah ٱللَّهَ they estimate قَدَرُوا۟ and did not وَمَا
send أَنزَلَ did not مَآ they said قَالُوا۟ when إِذْ estimation to Him
قُلْ thing شَىْءٍ any مِّن human being بَشَرٍ to عَلَىٰ Allah ٱللَّهُ down
جَآءَ which ٱلَّذِى the Book ٱلْكِتَـٰبَ sent down أَنزَلَ who مَنْ say
and a guidance وَهُدًى a light نُورًا Moses مُوسَىٰ [it] بِهِۦ brought
(into) sheets قَرَاطِيسَ which you have put تَجْعَلُونَهُۥ for people لِّلنَّاسِ
most كَثِيرًا and you conceal وَتُخْفُونَ you disclose (some of) it تُبْدُونَهَا
تَعْلَمُوٓا۟ neither لَمْ what مَّا though you were taught وَعُلِّمْتُم (of it)
Allah ٱللَّهُ say قُلِ your forefathers ءَابَآؤُكُمْ nor وَلَآ you أَنتُمْ knew
their argumentation خَوْضِهِمْ in فِى leave them ذَرْهُمْ then ثُمَّ
which أَنزَلْنَـٰهُ (is) a Book كِتَـٰبٌ and this وَهَـٰذَا they play يَلْعَبُونَ ﴿٩١﴾
which ٱلَّذِى confirming مُّصَدِّقُ blessed مُبَارَكٌ We have sent down
أُمَّ ٱلْقُرَىٰ so that you may warn وَلِتُنذِرَ (came) before it بَيْنَ يَدَيْهِ
حَوْلَهَا and those وَمَنْ (people of) Mother of Towns (Makkah)

in the بِٱلْآخِرَةِ believe يُؤْمِنُونَ and those who وَٱلَّذِينَ around it
صَلَاتِهِمْ over عَلَىٰ and they وَهُمْ in it بِهِۦ believe يُؤْمِنُونَ Hereafter
guard يُحَافِظُونَ ﴿٩٢﴾ their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. **92.** And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

ٱفْتَرَىٰ than he who مِمَّنِ (is) more unjust أَظْلَمُ and who وَمَنْ
أُوحِىَ said قَالَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى invented
was يُوحَ while not وَلَمْ to Me إِلَىَّ revelation was sent down
سَأُنزِلُ said قَالَ and who وَمَن a thing شَىْءٌ to him إِلَيْهِ revealed
وَلَوْ Allah ٱللَّهُ has revealed أَنزَلَ what مَآ like مِثْلَ I would reveal
فِى the wrong-doers ٱلظَّٰلِمُونَ when إِذِ you could see تَرَىٰٓ and if
and the angels وَٱلْمَلَٰٓئِكَةُ (of) the death ٱلْمَوْتِ agonies غَمَرَٰتِ (are) in
deliver أَخْرِجُوٓا۟ their hands أَيْدِيهِمْ are stretching out بَاسِطُوٓا۟
you will be تُجْزَوْنَ this Day ٱلْيَوْمَ your souls أَنفُسَكُمُ
for بِمَا (of) humiliation ٱلْهُونِ torment عَذَابَ recompensed with
غَيْرَ Allah ٱللَّهِ against عَلَى utter تَقُولُونَ you used to كُنتُمْ what
ءَايَٰتِهِۦ concerning عَنْ and you used to وَكُنتُمْ the truth ٱلْحَقِّ other than
be arrogant تَسْتَكْبِرُونَ ﴿٩٣﴾ His Signs

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾ ۞ إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

كَمَا all alone فُرَٰدَىٰ you have come to Us جِئْتُمُونَا and verily وَلَقَدْ
and you وَتَرَكْتُم time مَرَّةٍ first أَوَّلَ We had created you خَلَقْنَٰكُمْ as
behind وَرَآءَ We had bestowed on you خَوَّلْنَٰكُمْ what مَّا have left
with you مَعَكُمْ We see نَرَىٰ and do not وَمَا your backs ظُهُورِكُمْ
أَنَّهُمْ you claimed زَعَمْتُمْ those whom ٱلَّذِينَ your intercessors شُفَعَآءَكُمُ
share with Allah شُرَكَٰٓؤُا۟ in your (matters) فِيكُمْ that they (have)
between you بَيْنَكُمْ (bonds) have been severed تَّقَطَّعَ indeed لَقَد
you used to كُنتُمْ what مَّا you عَنكُم and have forsaken وَضَلَّ
Who فَالِقُ Allah ٱللَّهَ indeed (it is) ۞ إِنَّ imagine/claim تَزْعُمُونَ ﴿٩٤﴾
يُخْرِجُ and the fruit-kernel وَٱلنَّوَىٰ the grain ٱلْحَبِّ causes to split
and وَمُخْرِجُ the dead ٱلْمَيِّتِ from مِنَ the living ٱلْحَىَّ He brings forth
such ذَٰلِكُمُ the living ٱلْحَىِّ from مِنَ the dead ٱلْمَيِّتِ brings forth
are you being mislead ﴿٩٥﴾ تُؤْفَكُونَ then how فَأَنَّىٰ Allah ٱللَّهُ (is)
(from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. **95.** Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ
النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

and He وَجَعَلَ (of) the day break الْإِصْبَاحِ (He is the) Cleaver فَالِقُ
and وَالشَّمْسَ for stillness (resting) سَكَنًا the night اللَّيْلَ has made
this ذَٰلِكَ for reckoning (time) حُسْبَانًا and the Moon وَالْقَمَرَ the sun
the ﴿٩٦﴾ الْعَلِيمِ (of) the All-Mighty الْعَزِيزِ will/measuring تَقْدِيرُ (is)
for لَكُمُ made جَعَلَ Who الَّذِي and (it is) He وَهُوَ All-Knowing
بِهَا so that you may guide yourselves لِتَهْتَدُوا the stars النُّجُومَ you
and the وَالْبَحْرِ (of) the land الْبَرِّ darkness ظُلُمَاتِ in فِي by them
لِقَوْمٍ the signs الْآيَاتِ We have made clear فَصَّلْنَا certainly قَدْ sea
Who الَّذِي and (it is) He وَهُوَ who know ﴿٩٧﴾ يَعْلَمُونَ for people
so فَمُسْتَقَرٌّ a single وَاحِدَةٍ person نَّفْسٍ from مِّن created you أَنشَأَكُم
certainly قَدْ and a resting place وَمُسْتَوْدَعٌ (there is) a time-limit
for people لِقَوْمٍ the signs الْآيَاتِ We have made clear فَصَّلْنَا
who understand ﴿٩٨﴾ يَفْقَهُونَ

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. **97.** It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* for people who know. **98.** It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage. Indeed, We have explained in detail Our Revelations (this Qur'ân) for people who understand.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا
وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَىٰ ثَمَرِهِ إِذَا
أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

السَّمَاءِ from مِنَ has sent down أَنزَلَ Who الَّذِي and (it is) He وَهُوَ
thereby بِهِ and We have brought فَأَخْرَجْنَا water مَاءً the heaven

and We فَأَخْرَجْنَا thing (kind) شَيْءٍ (of) every كُلِّ vegetation نَبَاتَ
We نُّخْرِجُ green stalks خَضِرًا thereby مِنْهُ have brought forth
thick-clustered مُّتَرَاكِبًا grain حَبًّا from it مِنْهُ bring forth
قِنْوَانٌ its sprout طَلْعِهَا from مِن date-palm النَّخْلِ and from وَمِنَ
of مِّنْ and gardens وَجَنَّاتٍ hanging low دَانِيَةٌ clusters of dates
مُشْتَبِهًا and pomegranates وَالرُّمَّانَ and olives وَالزَّيْتُونَ grapes أَعْنَابٍ
ثَمَرِهِ at إِلَىٰ look انظُرُوا and (yet) different وَغَيْرَ مُتَشَابِهٍ resembling
إِنَّ and its ripeness وَيَنْعِهِ it bears fruit أَثْمَرَ when إِذَا its fruit
for people لِّقَوْمٍ (are) signs لَآيَاتٍ (all) this ذَٰلِكُمْ in فِي certainly
believing يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

الْجِنَّ associates شُرَكَاءَ with Allah لِلَّهِ and they have made وَجَعَلُوا
and they وَخَرَقُوا though He has created them وَخَلَقَهُمْ the jinns
بِغَيْرِ and daughters وَبَنَاتٍ sons بَنِينَ to Him لَهُ falsely attributed
and وَتَعَالَىٰ be He Glorified سُبْحَانَهُ knowledge عِلْمٍ without
(He is the) بَدِيعُ they attribute يَصِفُونَ ﴿١٠٠﴾ from what عَمَّا Exalted
how أَنَّىٰ and the earth وَالْأَرْضِ (of) the heavens السَّمَاوَاتِ Originator
لَّهُ when He did not وَلَمْ تَكُن a son وَلَدٌ He have لَهُ can He يَكُونُ
شَيْءٍ every كُلَّ and He has created وَخَلَقَ a mate صَاحِبَةٌ He have
(is) ﴿١٠١﴾ عَلِيمٌ thing شَيْءٍ of every بِكُلِّ and He وَهُوَ thing

(there لَآ your Lord رَبُّكُمْ Allah ٱللَّهُ such is ذَٰلِكُمُ All-Knower
(of) كُلِّ the Creator خَٰلِقُ He هُوَ but إِلَّا god إِلَٰهَ is) no
[over] عَلَىٰ and He وَهُوَ so worship Him فَٱعْبُدُوهُ thing شَىْءٍ every
(is) Guardian وَكِيلٌ ﴿١٠٢﴾ thing شَىْءٍ every كُلِّ of

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. **101.** He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. **102.** Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakîl* (Trustee, Disposer of affairs or Guardian) over all things.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾ قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ
فَلِنَفْسِهِۦ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

يُدْرِكُ but He وَهُوَ vision ٱلْأَبْصَٰرُ grasp Him تُدْرِكُهُ can not لَّا
the All-Subtle ٱللَّطِيفُ and He (is) وَهُوَ the vision ٱلْأَبْصَٰرَ grasps
بَصَآئِرُ have come to you جَآءَكُم verily قَدْ the All-Aware ﴿١٠٣﴾ ٱلْخَبِيرُ
فَلِنَفْسِهِۦ saw أَبْصَرَ so who فَمَنْ your Lord رَّبِّكُمْ from مِن proofs
remained blind عَمِىَ and who وَمَنْ (he did this) for his ownself
عَلَيْكُم I (am) أَنَا۠ and not وَمَآ (he did this) against himself فَعَلَيْهَا
We نُصَرِّفُ and thus وَكَذَٰلِكَ a keeper ﴿١٠٤﴾ بِحَفِيظٍ over you
and that they may وَلِيَقُولُوا۟ the Signs ٱلْءَايَٰتِ diversely explain
and that We may make it وَلِنُبَيِّنَهُۥ you have learned دَرَسْتَ say
having knowledge ﴿١٠٥﴾ يَعْلَمُونَ for people لِقَوْمٍ clear

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things. **104.** Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. **105.** Thus We explain

variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لَآ إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾

من to you إليك has been inspired أوحى what ما follow اتبع
Him هو but إلا god إله (there is) no لا your Lord ربك from
ولو the polytheists المشركين ﴿١٠٦﴾ from عن and turn away وأعرض
they أشركوا (would) not (have) ما Allah الله willed شاء and had
We have made جعلناك and not وما associated others with Him
you (are) أنت and not وما a watcher حفيظا over them عليهم you
you تسبوا and (do) not ولا a guardian بوكيل ﴿١٠٧﴾ over them عليهم
الله other than من دون invoke يدعون those who الذين revile
بغير out of spite عدوا Allah الله lest they revile فيسبوا Allah
We have made زينا thus كذلك knowledge علم without
then ثم their deeds عملهم nation أمة to every لكل fair-seeming
and then فينبئهم their return مرجعهم their Lord (is) ربهم to إلى
do يعملون ﴿١٠٨﴾ they used to كانوا of what بما He will inform them

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*. **107.** Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* over them. **108.** And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

of أَيْمَٰنِهِمْ strongest جَهْدَ by Allah بِٱللَّهِ and they swore وَأَقْسَمُوا۟
they لَّيُؤْمِنُنَّ a sign ءَايَةٌ came to them جَآءَتْهُمْ that if لَئِن their oaths
the ٱلْءَايَٰتُ only إِنَّمَا say قُلْ in it بِهَا would certainly believe
will make يُشْعِرُكُمْ and what وَمَا Allah ٱللَّهِ (are) with عِندَ signs
not لَا come (those signs) جَآءَتْ when إِذَا that أَنَّهَآ you realize
their أَفْـِٔدَتَهُمْ and We shall turn وَنُقَلِّبُ they will believe يُؤْمِنُونَ ﴿١٠٩﴾
they يُؤْمِنُوا۟ (did) not لَمْ as كَمَا and their eyes وَأَبْصَٰرَهُمْ hearts
and We shall leave وَنَذَرُهُمْ time مَرَّةٍ first أَوَّلَ in it بِهِۦٓ believe
to wander blindly يَعْمَهُونَ ﴿١١٠﴾ their tyranny طُغْيَٰنِهِمْ in فِى them

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" **110.** And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ
وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

to them إِلَيْهِمُ sent down نَزَّلْنَآ We had أَنَّنَا and even if ۞ وَلَوْ
the dead ٱلْمَوْتَىٰ and had spoken to them وَكَلَّمَهُمُ the angels ٱلْمَلَٰٓئِكَةَ
شَىْءٍ every كُلَّ before them عَلَيْهِمْ and We had gathered وَحَشَرْنَا
إِلَّآ to believe لِيُؤْمِنُوٓا۟ they were كَانُوا۟ not مَّا open قُبُلًا thing
most of أَكْثَرَهُمْ but وَلَٰكِنَّ Allah ٱللَّهُ wills يَشَآءَ that أَن unless
We جَعَلْنَا and as such وَكَذَٰلِكَ are ignorant يَجْهَلُونَ ﴿١١١﴾ them
شَيَٰطِينَ an enemy عَدُوًّا Prophet نَبِىٍّ for every لِكُلِّ have made
بَعْضُهُمْ inspiring يُوحِى and jinns وَٱلْجِنِّ (of) humans ٱلْإِنسِ devils
غُرُورًا speech ٱلْقَوْلِ adorned زُخْرُفَ some بَعْضٍ to إِلَىٰ some of them
مَا your Lord رَبُّكَ had willed شَآءَ and if وَلَوْ as a delusion
and وَمَا so leave them فَذَرْهُمْ they have done it فَعَلُوهُ (would) not
they fabricate يَفْتَرُونَ ﴿١١٢﴾ what

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.
112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ ٱللَّهِ أَبْتَغِى
حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا
تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾

(of) those who ٱلَّذِينَ hearts أَفْـِٔدَةُ to it إِلَيْهِ so that incline وَلِتَصْغَىٰٓ
and وَلِيَرْضَوْهُ in the Hereafter بِٱلْءَاخِرَةِ believe يُؤْمِنُونَ (do) not لَا
and that they commit وَلِيَقْتَرِفُوا۟ that they may be pleased with it
shall other than أَفَغَيْرَ commit مُّقْتَرِفُونَ ﴿١١٣﴾ they هُم what مَا

ٱلَّذِىٓ and He is وَهُوَ a judge حَكَمًا I seek أَبْتَغِى Allah ٱللَّهِ
مُفَصَّلًا the Book ٱلْكِتَٰبَ to you إِلَيْكُمُ has sent down أَنزَلَ Who
We have given them ءَاتَيْنَٰهُمُ and those to whom وَٱلَّذِينَ in detail
that it أَنَّهُۥ they know يَعْلَمُونَ the Scripture ٱلْكِتَٰبَ (previously)
so do فَلَا in truth بِٱلْحَقِّ your Lord رَّبِّكَ by مِّن (is) sent down مُنَزَّلٌ
doubters ٱلْمُمْتَرِينَ ﴿١١٤﴾ of مِنَ you be تَكُونَنَّ not

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾ وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾

(of) your Lord رَبِّكَ the word كَلِمَتُ and has been prefected وَتَمَّتْ
one can change مُبَدِّلَ no لَّا and justice وَعَدْلًا in truth صِدْقًا
(is) the All-Hearing ٱلسَّمِيعُ and He وَهُوَ His Words لِكَلِمَٰتِهِۦ
most أَكْثَرَ you obey تُطِعْ and if وَإِن the All-Knowing ٱلْعَلِيمُ ﴿١١٥﴾
they will mislead يُضِلُّوكَ the earth ٱلْأَرْضِ on فِى those مَن (of)
they do يَتَّبِعُونَ not إِن (of) Allah ٱللَّهِ Way سَبِيلِ from عَن you
but إِلَّا they هُمْ and not وَإِنْ the conjecture ٱلظَّنَّ but إِلَّا follow
أَعْلَمُ (is) He Who هُوَ your Lord رَبَّكَ indeed إِنَّ guessing يَخْرُصُونَ ﴿١١٦﴾
وَهُوَ His Way سَبِيلِهِۦ from عَن strays يَضِلُّ who مَن knows best
so eat فَكُلُوا۟ the guided ones بِٱلْمُهْتَدِينَ ﴿١١٧﴾ knows best أَعْلَمُ and He
(of) Allah ٱللَّهِ name ٱسْمُ has been pronounced ذُكِرَ of what مِمَّا
مُؤْمِنِينَ ﴿١١٨﴾ in His Signs بِـَٔايَٰتِهِۦ you are كُنتُم if إِن on which عَلَيْهِ
believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. **116.** And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie. **117.** Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. **118.** So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât*.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

you تَأْكُلُوا that do not أَلَّا to you لَكُمْ and what (happened) وَمَا
(of) اللَّهِ name اسْمُ has been pronounced ذُكِرَ of what مِمَّا eat
He has explained فَصَّلَ when indeed وَقَدْ on it عَلَيْهِ Allah
إِلَّا to you عَلَيْكُمْ He has forbidden حَرَّمَ what مَّا to you لَكُم
surely وَإِنَّ to it إِلَيْهِ you are constrained اضْطُرِرْتُمْ that مَا unless
for lack بِغَيْرِ by their desires بِأَهْوَائِهِم lead astray لَّيُضِلُّونَ many كَثِيرًا
(is) He هُوَ your Lord رَبَّكَ certainly إِنَّ knowledge عِلْمٍ of
and وَذَرُوا the transgressers بِالْمُعْتَدِينَ ﴿١١٩﴾ knows best أَعْلَمُ (Who)
and inwardness وَبَاطِنَهُ (of) sin الْإِثْمِ outwardness ظَاهِرَ forsake
سَيُجْزَوْنَ sin الْإِثْمَ earn يَكْسِبُونَ those who الَّذِينَ indeed إِنَّ thereof
يَقْتَرِفُونَ ﴿١٢٠﴾ they have كَانُوا for what بِمَا they shall be requited committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. **120.** Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

has been يُذْكَرِ not لَمْ of that مِمَّا you eat تَأْكُلُوا and do not وَلَا
وَإِنَّهُ on it عَلَيْهِ (of) Allah ٱللَّهِ name ٱسْمُ pronounced
the ٱلشَّيَٰطِينَ and indeed وَإِنَّ a transgression لَفِسْقٌ indeed it is
so لِيُجَٰدِلُوكُمْ their friends أَوْلِيَآئِهِمْ to إِلَىٰٓ do inspire لَيُوحُونَ devils
you obeyed them أَطَعْتُمُوهُمْ and if وَإِنْ that they dispute with you
كَانَ is he who أَوَمَن polytheists لَمُشْرِكُونَ ﴿١٢١﴾ you would surely be إِنَّكُمْ
and We made وَجَعَلْنَا and We gave him life فَأَحْيَيْنَٰهُ dead مَيْتًا was
among فِى by it بِهِۦ his likeness يَمْشِى a light نُورًا for him لَهُۥ
the ٱلظُّلُمَٰتِ is in فِى who is مَّثَلُهُۥ like the one كَمَن men ٱلنَّاسِ
thus كَذَٰلِكَ of it مِّنْهَا come out بِخَارِجٍ he can not لَيْسَ darknesses
كَانُوا what مَا to disbelievers لِلْكَٰفِرِينَ was made fair-seeming زُيِّنَ
to do يَعْمَلُونَ ﴿١٢٢﴾ they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); **122.** Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾

town قَرْيَةٍ every كُلِّ in فِى We have made جَعَلْنَا and thus وَكَذَٰلِكَ
to plot لِيَمْكُرُوا (of) its wicked ones مُجْرِمِيهَا leaders أَكَٰبِرَ
بِأَنفُسِهِمْ except إِلَّا they plot يَمْكُرُونَ but not وَمَا therein فِيهَا
وَإِذَا they perceive يَشْعُرُونَ ﴿١٢٣﴾ though do not وَمَا against themselves
لَن they say قَالُوا a sign ءَايَةٌ comes to them جَآءَتْهُمْ and when
like مِثْلَ we are given نُؤْتَىٰ until حَتَّىٰ we believe نُّؤْمِنَ shall not

ٱللَّهِ (of) Allah ٱللَّهِ Messengers رُسُلُ was given (to) أُوتِىَ what مَآ
His رِسَالَتَهُۥ to place يَجْعَلُ where حَيْثُ knows best أَعْلَمُ Allah
أَجْرَمُوا۟ those who ٱلَّذِينَ soon will meet with سَيُصِيبُ Message
Allah ٱللَّهِ from عِندَ humiliation صَغَارٌ have commited a crime
they used كَانُوا۟ for what بِمَا severe شَدِيدٌۢ and a torment وَعَذَابٌ
to plot يَمْكُرُونَ ﴿١٢٤﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not. **124.** And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا
يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

He يَهْدِيَهُۥ that أَن Allah ٱللَّهُ wills يُرِدِ and whomsoever فَمَن
وَمَن for Islam لِلْإِسْلَٰمِ his breast صَدْرَهُۥ He opens يَشْرَحْ guides him
He lets him go يُضِلَّهُۥ that أَن He wills يُرِدْ and whomsoever
حَرَجًا closed ضَيِّقًا his breast صَدْرَهُۥ He makes يَجْعَلْ astay
the ٱلسَّمَآءِ to فِى he is climbing يَصَّعَّدُ as if كَأَنَّمَا constricted
the impurity ٱلرِّجْسَ Allah ٱللَّهُ sets يَجْعَلُ thus كَذَٰلِكَ heaven
and وَهَٰذَا believe يُؤْمِنُونَ ﴿١٢٥﴾ do not لَا those who ٱلَّذِينَ over عَلَى
surely قَدْ Straight مُسْتَقِيمًا (of) your Lord رَبِّكَ Way صِرَٰطُ this (is)
for a people (who) لِقَوْمٍ the Signs ٱلْءَايَٰتِ We have detailed فَصَّلْنَا
take heed يَذَّكَّرُونَ ﴿١٢٦﴾

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. **126.** And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.

۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

۞ لَهُم for them (is) دَارُ abode ٱلسَّلَٰمِ (of) peace عِندَ with رَبِّهِمْ their Lord وَهُوَ and He وَلِيُّهُم (is) their Protector بِمَا for what كَانُوا۟ they used يَعْمَلُونَ ﴿١٢٧﴾ to do وَيَوْمَ and on the Day (when) يَحْشُرُهُمْ He will gather them together جَمِيعًا all يَٰمَعْشَرَ O you assembly ٱلْجِنِّ (of) jinns قَدِ surely ٱسْتَكْثَرْتُم you have taken a lot مِّنَ from ٱلْإِنسِ humans وَقَالَ and said (will say) أَوْلِيَآؤُهُم their friends مِّنَ among ٱلْإِنسِ the humans رَبَّنَا our Lord ٱسْتَمْتَعَ benefited بَعْضُنَا some of us بِبَعْضٍ from some وَبَلَغْنَآ and We have reached أَجَلَنَا our term ٱلَّذِىٓ which أَجَّلْتَ You had appointed لَنَا for us قَالَ He said ٱلنَّارُ the Fire مَثْوَىٰكُمْ (is) your abode خَٰلِدِينَ to abide forever فِيهَآ therein إِلَّا except مَا what شَآءَ willed ٱللَّهُ Allah إِنَّ indeed رَبَّكَ your Lord حَكِيمٌ (is) All-Wise عَلِيمٌ ﴿١٢٨﴾ All-Knowing

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do. **128.** And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliyâ'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾

وَكَذَٰلِكَ and thus نُوَلِّى We make friends بَعْضَ some ٱلظَّٰلِمِينَ (of) the wrong-doers بَعْضًۢا (of) some بِمَا for what كَانُوا۟ they used to يَكْسِبُونَ ﴿١٢٩﴾ earn يَٰمَعْشَرَ O assembly ٱلْجِنِّ (of) jinns وَٱلْإِنسِ and

مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِكُمْ did not أَلَمْ humans
My Verses ءَايَٰتِى to you عَلَيْكُمْ reciting يَقُصُّونَ from among you
(of) your Day يَوْمِكُمْ meeting لِقَآءَ and warning you (of) وَيُنذِرُونَكُمْ
أَنفُسِنَا against عَلَىٰٓ we bear witness شَهِدْنَا they said قَالُوا۟ this هَٰذَا
(of) the world ٱلدُّنْيَا life ٱلْحَيَوٰةُ and deluded them وَغَرَّتْهُمُ ourselves
themselves أَنفُسِهِمْ against عَلَىٰٓ and they did bear witness وَشَهِدُوا۟
disbelievers كَٰفِرِينَ ﴿١٣٠﴾ (they) were كَانُوا۟ that they أَنَّهُمْ

129. And thus We do make the *Zâlimûn* (polytheists and wrongdoers) *Auliyâ'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. **130.** O you assembly of jinn and Mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾

your Lord رَبُّكَ was يَكُن not لَّمْ that أَن this (is because) ذَٰلِكَ
and وَأَهْلُهَا unjustly بِظُلْمٍ the towns ٱلْقُرَىٰ Who destroys مُهْلِكَ
and for every one وَلِكُلٍّ (were) unware غَٰفِلُونَ ﴿١٣١﴾ their people
and not وَمَا they did عَمِلُوا۟ for what مِّمَّا (there are) ranks دَرَجَٰتٌ
they يَعْمَلُونَ ﴿١٣٢﴾ of what عَمَّا (is) unaware بِغَٰفِلٍ your Lord رَبُّكَ
Full ذُو ٱلرَّحْمَةِ (is) Self-Sufficient ٱلْغَنِىُّ and your Lord وَرَبُّكَ do
He takes you away يُذْهِبْكُمْ He wills يَشَأْ if إِن of Mercy
He يَشَآءُ whom مَّا after you مِنۢ بَعْدِكُم and lets succeed وَيَسْتَخْلِفْ
offspring ذُرِّيَّةِ from مِّن He raised you أَنشَأَكُم as كَمَآ wills
(of) other ءَاخَرِينَ ﴿١٣٣﴾ people قَوْمٍ

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). **132.** For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of

what they do. **133.** And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ ۖ فَسَوْفَ
تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ
ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ
فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

(is) لَآتٍ you are promised تُوعَدُونَ what مَا certainly إِنَّ
disable بِمُعْجِزِينَ ﴿١٣٤﴾ you أَنتُم and cannot وَمَآ bound to Me
your مَكَانَتِكُمْ in عَلَىٰ work ٱعْمَلُوا۟ O people يَٰقَوْمِ say قُلْ (Allah)
تَعْلَمُونَ soon فَسَوْفَ (am) at work عَامِلٌ verily I (too) إِنِّى place
عَٰقِبَةُ for him لَهُۥ will be تَكُونُ whom مَن you will know
يُفْلِحُ do not لَا indeed إِنَّهُۥ (of) the House (Paradise) ٱلدَّارِ reward
and they assigned وَجَعَلُوا۟ the wrong-doers ٱلظَّٰلِمُونَ ﴿١٣٥﴾ succeed
the ٱلْحَرْثِ of مِنَ He has created ذَرَأَ of what مِمَّا to Allah لِلَّهِ
and they said فَقَالُوا۟ a share نَصِيبًا and the cattle وَٱلْأَنْعَٰمِ tilth
and وَهَٰذَا so they presume بِزَعْمِهِمْ (is) for Allah لِلَّهِ this هَٰذَا
is كَانَ but what فَمَا (is) for our partners لِشُرَكَآئِنَا this
reach يَصِلُ does not فَلَا for their partners (of Allah) لِشُرَكَآئِهِمْ
فَهُوَ for Allah لِلَّهِ is كَانَ and what وَمَا Allah ٱللَّهِ (to) إِلَى
their partners (of Allah) شُرَكَآئِهِمْ (to) إِلَىٰ reaches يَصِلُ that
they judge يَحْكُمُونَ ﴿١٣٦﴾ (is) what مَا evil سَآءَ

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). **135.** Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." **136.** And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ﴿١٣٨﴾

to لِكَثِيرٍ made fair-seeming زَيَّنَ and likewise وَكَذَٰلِكَ
أَوْلَٰدِهِمْ killing قَتْلَ the polytheists ٱلْمُشْرِكِينَ of مِّنَ many
so لِيُرْدُوهُمْ their partners (of Allah) شُرَكَآؤُهُمْ (of) their children
عَلَيْهِمْ and so that they confound وَلِيَلْبِسُوا۟ that they ruin them
had willed شَآءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them
so leave فَذَرْهُمْ they would have done it فَعَلُوهُ not مَا Allah ٱللَّهُ
and they said وَقَالُوا۟ they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them
لَّا (are) forbidden حِجْرٌ and crops وَحَرْثٌ cattle أَنْعَٰمٌ these هَٰذِهِۦٓ
we نَّشَآءُ whom مَن except إِلَّا should eat them يَطْعَمُهَآ none
(are) حُرِّمَتْ and cattle وَأَنْعَٰمٌ as they presume بِزَعْمِهِمْ will
يَذْكُرُونَ do not لَّا and cattle وَأَنْعَٰمٌ their backs ظُهُورُهَا forbidden
ٱفْتِرَآءً on it عَلَيْهَا (of) Allah ٱللَّهِ name ٱسْمَ they pronounce
He will سَيَجْزِيهِم against Him (Allah) عَلَيْهِ false fabrication
to يَفْتَرُونَ ﴿١٣٨﴾ they used كَانُوا۟ for what بِمَا recompense them
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. **138.** And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٤٠﴾

(of) هَٰذِهِ bellies بُطُونِ (is) in فِى what مَا and they said وَقَالُوا۟
for our males لِّذُكُورِنَا is exclusively خَالِصَةٌ cattle ٱلْأَنْعَٰمِ these
يَكُن but if وَإِن our females أَزْوَٰجِنَا ۖ to عَلَىٰٓ and forbidden وَمُحَرَّمٌ
شُرَكَآءُ ۚ (are) in it (therein) فِيهِ then they فَهُمْ dead مَّيْتَةً it is
(for) their وَصْفَهُمْ ۚ He will recompense them سَيَجْزِيهِمْ partners
﴿١٣٩﴾ عَلِيمٌ (is) All-Wise حَكِيمٌ indeed He إِنَّهُۥ attribution
those who ٱلَّذِينَ suffered loss خَسِرَ certainly قَدْ All-Knowing
عِلْمٍ without بِغَيْرِ foolishly سَفَهًۢا their children أَوْلَٰدَهُمْ killed قَتَلُوٓا۟
رَزَقَهُمُ what مَا and they made unlawful وَحَرَّمُوا۟ knowledge
عَلَى inventing a lie ٱفْتِرَآءً Allah ٱللَّهُ sustenance provided them
and وَمَا they have gone astray ضَلُّوا۟ surely قَدْ Allah ٱللَّهِ ۚ against
guided ones ﴿١٤٠﴾ مُهْتَدِينَ they are كَانُوا۟ not

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. **140.** Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

جَنَّٰتٍ brought into being أَنشَأَ who ٱلَّذِىٓ and (it is) He ۞ وَهُوَ
وَٱلنَّخْلَ trellised مَّعْرُوشَٰتٍ and not وَغَيْرَ trellised مَّعْرُوشَٰتٍ gardens
أُكُلُهُۥ (of) varying مُخْتَلِفًا and crops وَٱلزَّرْعَ and the date-palm
مُتَشَٰبِهًا and pomegranates وَٱلرُّمَّانَ and the olive وَٱلزَّيْتُونَ tastes
of مِن eat كُلُوا۟ resembling مُتَشَٰبِهٍ ۚ and not وَغَيْرَ resembling
حَقَّهُۥ and give وَءَاتُوا۟ it bears fruit أَثْمَرَ when إِذَآ its fruit ثَمَرِهِۦٓ
and do not وَلَا (of) its harvest حَصَادِهِۦ ۖ (on) day يَوْمَ its due

like يُحِبُّ	does not لَا	indeed He إِنَّهُۥ	exceed the limits تُسْرِفُوٓا۟
the ٱلْأَنْعَٰمِ	and of وَمِنَ	those who exceed limits ٱلْمُسْرِفِينَ ﴿١٤١﴾	
and to be laid on وَفَرْشًا	for burden حَمُولَةً	cattle (are some)	
Allah ٱللَّهُ	provided you رَزَقَكُمُ	that what مِمَّا	eat كُلُوا۟ ground
(of) ٱلشَّيْطَٰنِ	footsteps خُطُوَٰتِ	you follow تَتَّبِعُوا۟	and do not وَلَا
(is) open مُّبِينٌ ﴿١٤٢﴾	enemy عَدُوٌّ	to you لَكُمْ	indeed he إِنَّهُۥ Satan

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât,* according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance), **142.** And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾

and two ٱثْنَيْنِ	sheep ٱلضَّأْنِ	of مِّنَ	(in) pairs أَزْوَٰجٍ	eight ثَمَٰنِيَةَ
has the two ءَآلذَّكَرَيْنِ	say قُلْ	two ٱثْنَيْنِ	the goats ٱلْمَعْزِ	and of وَمِنَ
أَمَّا	the two females ٱلْأُنثَيَيْنِ	or أَمِ	He has forbidden حَرَّمَ	males
(of) the two ٱلْأُنثَيَيْنِ	wombs أَرْحَامُ	which عَلَيْهِ	contain ٱشْتَمَلَتْ	or
you كُنتُمْ	if إِن	with knowledge بِعِلْمٍ	tell me نَبِّـُٔونِى	females
two ٱثْنَيْنِ	the camels ٱلْإِبِلِ	and of وَمِنَ	truthful صَٰدِقِينَ ﴿١٤٣﴾	are
has the ءَآلذَّكَرَيْنِ	say قُلْ	two ٱثْنَيْنِ	the cows ٱلْبَقَرِ	and of وَمِنَ
أَمَّا	two females ٱلْأُنثَيَيْنِ	or أَمِ	He has forbidden حَرَّمَ	two males
(of) the two ٱلْأُنثَيَيْنِ	wombs أَرْحَامُ	which عَلَيْهِ	contain ٱشْتَمَلَتْ	or
when إِذْ	witnesses شُهَدَآءَ	were you كُنتُمْ	or أَمْ	females

then who فَمَنْ	of this بِهَـٰذَا	Allah ٱللَّهُ	ordered you وَصَّىٰكُمُ
عَلَى	fabricated ٱفْتَرَىٰ	than one who مِمَّنِ	(is) more unjust أَظْلَمُ
ٱلنَّاسَ	so that he may mislead لِّيُضِلَّ	a lie كَذِبًا	Allah ٱللَّهِ against
لَا	Allah ٱللَّهَ	indeed إِنَّ	knowledge عِلْمٍ	without بِغَيْرِ	the people
(who are) ٱلظَّـٰلِمِينَ ﴿١٤٤﴾	the people ٱلْقَوْمَ	guide يَهْدِى	does not
			wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." **144.** And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

has been أُوحِىَ	what مَآ	in فِى	I find أَجِدُ	do not لَّآ	say قُل
يَطْعَمُهُۥٓ	an eater طَاعِمٍ	to عَلَىٰ	prohibited مُحَرَّمًا	to me إِلَىَّ	inspired
مَيْتَةً	it be يَكُونَ	that أَن	except إِلَّآ	who intends to eat it	
flesh لَحْمَ	or أَوْ	out poured مَّسْفُوحًا	blood دَمًا	or أَوْ	carrion
or أَوْ	(is) unclean رِجْسٌ	for that certainly فَإِنَّهُۥ	(of) swine خِنزِيرٍ		
of other لِغَيْرِ	having been invoked name أُهِلَّ	abomination فِسْقًا			
is compelled ٱضْطُرَّ	but whoever فَمَنِ	on it بِهِۦ	Allah ٱللَّهِ	than	
then فَإِنَّ	transgressing عَادٍ	nor وَلَا	craving بَاغٍ	neither غَيْرَ	
Most رَّحِيمٌ ﴿١٤٥﴾	(is) All-Forgiving غَفُورٌ	your Lord رَبَّكَ	certainly		
			Merciful		

145. Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ
فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾

We حَرَّمْنَا were Jews هَادُوا۟ those who ٱلَّذِينَ and to وَعَلَى
and of وَمِنَ with claws ذِى ظُفُرٍ every (animal) كُلَّ forbade
عَلَيْهِمْ We prohibited حَرَّمْنَا and the sheep وَٱلْغَنَمِ the cows ٱلْبَقَرِ
carried حَمَلَتْ what مَا except إِلَّا their fat شُحُومَهُمَآ to them
which مَا or أَوْ entrails ٱلْحَوَايَآ or أَوِ their backs ظُهُورُهُمَآ
We جَزَيْنَٰهُم thus ذَٰلِكَ with bone بِعَظْمٍ is mixed ٱخْتَلَطَ
and verily we وَإِنَّا for their rebellion بِبَغْيِهِمْ recompensed them
فَقُل they deny you كَذَّبُوكَ and if فَإِن (are) truthful لَصَٰدِقُونَ ﴿١٤٦﴾
Vast وَٰسِعَةٍ Mercy رَحْمَةٍ (is) Owner of ذُو your Lord رَبُّكُمْ say
ٱلْقَوْمِ from عَنِ His punishment بَأْسُهُۥ averted يُرَدُّ but is not وَلَا
guilty ٱلْمُجْرِمِينَ ﴿١٤٧﴾ people

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. **147.** If they (Jews) belie you (Muhammad صلى الله عليه وسلم) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن
قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا
تَخْرُصُونَ ﴿١٤٨﴾

لَوْ made partners with Allah أَشْرَكُوا۟ those who ٱلَّذِينَ will say سَيَقُولُ
We would have أَشْرَكْنَا neither مَآ Allah ٱللَّهُ had willed شَآءَ if

nor وَلَآ our forefathers ءَابَآؤُنَا nor وَلَآ made partners with Allah
كَذَٰلِكَ anything مِن شَيۡءٖ We would have prohibited حَرَّمۡنَا
(were) before مِن قَبۡلِهِمۡ those who ٱلَّذِينَ denied كَذَّبَ likewise
say قُلۡ Our punishment بَأۡسَنَاۗ they tasted ذَاقُواْ until حَتَّىٰ them
فَتُخۡرِجُوهُ any knowledge مِّنۡ عِلۡمٖ (there) with you عِندَكُم is هَلۡ
you do follow تَتَّبِعُونَ not إِن to us لَنَآ which you can provide
but إِلَّا you are أَنتُمۡ and not وَإِنۡ conjecture ٱلظَّنَّ but إِلَّا
guessing تَخۡرُصُونَ ١٤٨

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ١٤٩ قُلۡ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشۡهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَاۖ فَإِن شَهِدُواْ فَلَا تَشۡهَدۡ مَعَهُمۡۚ وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَهُم بِرَبِّهِمۡ يَعۡدِلُونَ ١٥٠

and فَلَوۡ conclusive ٱلۡبَٰلِغَةُ argument ٱلۡحُجَّةُ Allah has فَلِلَّهِ say قُلۡ
أَجۡمَعِينَ ١٤٩ He would have guided you لَهَدَىٰكُمۡ He willed شَآءَ had
يَشۡهَدُونَ who ٱلَّذِينَ your witnesses شُهَدَآءَكُمُ bring هَلُمَّ say قُلۡ all
then فَإِن this هَٰذَاۖ has prohibited حَرَّمَ Allah ٱللَّهَ that أَنَّ testify
with مَعَهُمۡۚ you testify تَشۡهَدۡ do not فَلَا they testify شَهِدُواْ if
(of) ٱلَّذِينَ desires أَهۡوَآءَ you follow تَتَّبِعۡ and do not وَلَا them
and those وَٱلَّذِينَ Our Signs بِـَٔايَٰتِنَا have rejected كَذَّبُواْ those who
and وَهُم in the Hereafter بِٱلۡأٓخِرَةِ believe يُؤۡمِنُونَ do not لَا who
set up equals يَعۡدِلُونَ ١٥٠ with their Lord بِرَبِّهِمۡ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." **150.** Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,

testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of such as treat Our *Ayât* as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

۞قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

has حَرَّمَ	what مَا	I shall recite أَتْلُ	come تَعَالَوْا	say ۞قُلْ			

has حَرَّمَ what مَا I shall recite أَتْلُ come تَعَالَوْا say ۞قُلْ
that do not أَلَّا to you عَلَيْكُمْ your Lord رَبُّكُمْ prohibited
and with وَبِٱلْوَٰلِدَيْنِ anything شَيْـًٔا with Him بِهِۦ you associate تُشْرِكُوا
أَوْلَٰدَكُم you kill تَقْتُلُوٓا and do not وَلَا do good إِحْسَٰنًا parents
نَرْزُقُكُمْ We نَّحْنُ poverty إِمْلَٰقٍ (for fear) of مِّنْ your children
and do not وَلَا and for them وَإِيَّاهُمْ provide sustenance for you
committed ظَهَرَ that مَا shameful deeds ٱلْفَوَٰحِشَ draw near تَقْرَبُوا
وَلَا committed secretly بَطَنَ or that وَمَا of these مِنْهَا openly
has حَرَّمَ which ٱلَّتِى a life ٱلنَّفْسَ you kill تَقْتُلُوا and do not
this ذَٰلِكُمْ in a just cause بِٱلْحَقِّ except إِلَّا Allah ٱللَّهُ forbidden
so that you may لَعَلَّكُمْ of it بِهِۦ He has commanded you وَصَّىٰكُم
understand تَعْقِلُونَ ﴿١٥١﴾

151. Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" — We provide sustenance for you and for them" Come not near to *Al-Fawâhish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand."

وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

(of) the ٱلۡيَتِيمِ wealth مَالَ draw near تَقۡرَبُواْ and do not وَلَا
حَتَّىٰ (is) better أَحۡسَنُ which هِيَ with that بِٱلَّتِي except إِلَّا orphan
and give full وَأَوۡفُواْ his maturity أَشُدَّهُۥ he reaches يَبۡلُغَ until
do لَا with justice بِٱلۡقِسۡطِ and weight وَٱلۡمِيزَانَ measure ٱلۡكَيۡلَ
to his capacity وُسۡعَهَا but إِلَّا anyone نَفۡسًا We burden نُكَلِّفُ not
كَانَ even if وَلَوۡ be just فَٱعۡدِلُواْ you speak قُلۡتُمۡ and when وَإِذَا
(of) Allah ٱللَّهِ and the Covenant وَبِعَهۡدِ a relative ذَا قُرۡبَىٰ he is
of بِهِۦ He has commanded you وَصَّىٰكُم this ذَٰلِكُمۡ you fulfil أَوۡفُواْ
هَٰذَا and that وَأَنَّ take heed تَذَكَّرُونَ ﴿١٥٢﴾ so that you may لَعَلَّكُمۡ it
وَلَا so follow it فَٱتَّبِعُوهُ Straight مُسۡتَقِيمًا (is) My Way صِرَٰطِي this
lest they فَتَفَرَّقَ (other) paths ٱلسُّبُلَ you follow تَتَّبِعُواْ and do not
He وَصَّىٰكُم this ذَٰلِكُمۡ His Path سَبِيلِهِۦ from عَن you بِكُمۡ scatter
تَتَّقُونَ ﴿١٥٣﴾ so that you may لَعَلَّكُمۡ of it بِهِۦ has commanded you
become pious

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember." **153.** "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

ثُمَّ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ تَمَامًا عَلَى ٱلَّذِيٓ أَحۡسَنَ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُم بِلِقَآءِ رَبِّهِمۡ يُؤۡمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٞ فَٱتَّبِعُوهُ وَٱتَّقُواْ لَعَلَّكُمۡ تُرۡحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلۡكِتَٰبُ عَلَىٰ طَآئِفَتَيۡنِ مِن قَبۡلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمۡ لَغَٰفِلِينَ ﴿١٥٦﴾

to تَمَامًا the Book ٱلۡكِتَٰبَ Moses مُوسَى We gave ءَاتَيۡنَا then ثُمَّ
did good أَحۡسَنَ him who ٱلَّذِيٓ upon عَلَى complete (Our Favour)
and وَهُدٗى thing شَيۡءٖ (for) every لِّكُلِّ and explain وَتَفۡصِيلٗا
in بِلِقَآءِ so that they may لَّعَلَّهُم and a mercy وَرَحۡمَةٗ a guidance

and وَهَٰذَا they believe يُؤْمِنُونَ ﴿١٥٤﴾ their Lord رَبِّهِمْ meeting with
مُبَارَكٌ which We have sent down أَنزَلْنَاهُ (is) a Book كِتَابٌ this
so that لَعَلَّكُمْ and fear (Allah) وَاتَّقُوا so follow it فَاتَّبِعُوهُ blessed
إِنَّمَا you say تَقُولُوا lest أَن be shown mercy تُرْحَمُونَ ﴿١٥٥﴾ you may
two طَائِفَتَيْنِ to عَلَىٰ the Book الْكِتَابُ was sent down أُنزِلَ only
from عَن we were كُنَّا and indeed وَإِن before us مِن قَبْلِنَا groups
unware لَغَافِلِينَ ﴿١٥٦﴾ their study دِرَاسَتِهِمْ

154. Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. **155.** And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). **156.** Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَاءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انتَظِرُوا إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾

عَلَيْنَا was sent down أُنزِلَ verily أَنَّا if لَوْ you say تَقُولُوا or أَوْ
better أَهْدَىٰ we would have been لَكُنَّا the Book الْكِتَابُ to us
بَيِّنَةٌ has come to you جَاءَكُم surely فَقَدْ than they مِنْهُمْ guided
and a guidance وَهُدًى your Lord رَّبِّكُمْ from مِّن clear proof
than مِمَّن more unjust أَظْلَمُ who is then فَمَنْ and a mercy وَرَحْمَةٌ
and وَصَدَفَ (of) Allah اللَّهِ Signs بِآيَاتِ rejected كَذَّبَ he who
those الَّذِينَ We shall requite سَنَجْزِي from them عَنْهَا turned away
(evil) سُوءَ Our Signs آيَاتِنَا from عَنْ turn away يَصْدِفُونَ who
يَصْدِفُونَ ﴿١٥٧﴾ they used to كَانُوا for what بِمَا torment الْعَذَابِ severe
تَأْتِيَهُمُ that أَن except إِلَّا they waiting يَنظُرُونَ are هَلْ turn away
your Lord رَبُّكَ comes يَأْتِيَ or أَوْ the angels الْمَلَائِكَةُ come to them

يَوْمَ (of) your Lord رَبِّكَ Signs ءَايَٰتِ some بَعْضُ come يَأْتِىَ or أَوْ
(of) your رَبِّكَ Signs ءَايَٰتِ some بَعْضُ come يَأْتِى the day (when)
not لَمْ its belief إِيمَٰنُهَا a soul نَفْسًا will benefit يَنفَعُ not لَا Lord
فِىٓ earned كَسَبَتْ or أَوْ before مِن قَبْلُ believed ءَامَنَتْ it had تَكُنْ
we إِنَّا you wait ٱنتَظِرُوٓا۟ say قُلِ good خَيْرًا its faith إِيمَٰنِهَا through
(are) waiting مُنتَظِرُونَ ﴿١٥٨﴾ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). **158.** Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ
بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾

وَكَانُوا۟ their religion دِينَهُمْ split up فَرَّقُوا۟ those who ٱلَّذِينَ indeed إِنَّ
with مِنْهُمْ you have no concern لَّسْتَ factions شِيَعًا and became
(is) إِلَى their case أَمْرُهُمْ verily إِنَّمَآ the least شَىْءٍ in فِى them
كَانُوا۟ what بِمَا He will tell them يُنَبِّئُهُم then ثُمَّ Allah ٱللَّهِ with
with بِٱلْحَسَنَةِ came جَآءَ who مَن doing يَفْعَلُونَ ﴿١٥٩﴾ they had been
times like thereof أَمْثَالِهَا ten عَشْرُ he will have فَلَهُۥ a good deed
will not be فَلَا with an evil deed بِٱلسَّيِّئَةِ came جَآءَ and who وَمَن
and they وَهُمْ like thereof مِثْلَهَا but (with) إِلَّا he rewarded يُجْزَىٰٓ
has هَدَىٰنِى indeed إِنَّنِى say قُلْ will be wronged يُظْلَمُونَ ﴿١٦٠﴾ not لَا

دِينًا Straight	مُّسْتَقِيمٍ a Way	صِرَٰطٍ to	إِلَىٰ my Lord	رَبِّيٓ guided me		
the حَنِيفًا	(of) Abraham	إِبْرَٰهِيمَ way	مِّلَّةَ a right	قِيَمًا religion		
the polytheists ٱلْمُشْرِكِينَ ﴿١٦١﴾	of مِنَ	he was كَانَ	and not وَمَا upright			

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. **160.** Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. **161.** Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîfa* and he was not of *Al-Mushrikûn*."

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَمَحْيَاىَ and my sacrifice وَنُسُكِى my prayer صَلَاتِى surely إِنَّ say قُلْ
Lord رَبِّ (are) for Allah لِلَّهِ and my dying وَمَمَاتِى and my living
وَبِذَٰلِكَ He has لَهُۥ partner شَرِيكَ no لَا (of) the worlds ٱلْعَٰلَمِينَ ﴿١٦٢﴾
first أَوَّلُ and I am وَأَنَا۠ I have been commanded أُمِرْتُ and of this
ٱللَّهِ (shall) other than أَغَيْرَ say قُلْ of those who surrender ٱلْمُسْلِمِينَ ﴿١٦٣﴾
كُلِّ (is) Lord رَبُّ and He وَهُوَ a Lord رَبًّا I seek أَبْغِى Allah
every كُلُّ earn تَكْسِبُ and does not وَلَا thing شَىْءٍ (of) every
تَزِرُ and will not وَلَا against itself عَلَيْهَا but إِلَّا soul نَفْسٍ
(of) أُخْرَىٰ burden وِزْرَ bearer of burdens وَازِرَةٌ bear a burden
your return مَّرْجِعُكُمْ your Lord is رَبِّكُم to إِلَىٰ then ثُمَّ another
فِيهِ you had been كُنتُمْ of what بِمَا and He will tell you فَيُنَبِّئُكُم
differing تَخْتَلِفُونَ ﴿١٦٤﴾ wherein

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the *'Âlamîn*. **163.** "He has no partner. And of this I have been commanded, and I am the first of the Muslims." **164.** Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ﴿١٦٥﴾

خَلَٰٓئِفَ has made you جَعَلَكُمْ Who ٱلَّذِى and (it is) He وَهُوَ
some of بَعْضَكُمْ and exalted وَرَفَعَ (of) the earth ٱلْأَرْضِ inheritors
that He may try لِّيَبْلُوَكُمْ in ranks دَرَجَٰتٍ others بَعْضٍ over فَوْقَ you
your رَبَّكَ indeed إِنَّ He has given you ءَاتَىٰكُمْ what مَآ in فِى you
and He certainly وَإِنَّهُۥ (in) retribution ٱلْعِقَابِ (is) Swift سَرِيعُ Lord
Most Merciful رَّحِيمٌۢ ﴿١٦٥﴾ (is) All-Forgiving لَغَفُورٌ

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

سُورَةُ الأَعْرَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾

to إِلَيْكَ sent down أُنزِلَ a Book كِتَٰبٌ Alif-Lam-Mim-Sad الٓمٓصٓ ﴿١﴾
حَرَجٌ your breast صَدْرِكَ in فِى there be يَكُن so let not فَلَا you
that you may لِتُنذِرَ from it مِّنْهُ a heaviness/straitness/narrowness
لِلْمُؤْمِنِينَ ﴿٢﴾ and (that it be) an admonition وَذِكْرَىٰ with it بِهِۦ warn
has been sent أُنزِلَ what مَآ you follow ٱتَّبِعُوا۟ to the believers
and (do) not وَلَا your Lord رَّبِّكُمْ from مِّن to you إِلَيْكُم down
قَلِيلًا (any) protectors أَوْلِيَآءَ besides Him مِن دُونِهِۦٓ you follow تَتَّبِعُوا۟
مِّن and how many وَكَم you remember تَذَكَّرُونَ ﴿٣﴾ that مَّا little it

قَرْيَةٍ towns أَهْلَكْنَٰهَا We destroyed them فَجَآءَهَا came to them بَأْسُنَا Our Torment بَيَٰتًا by night أَوْ or هُمْ (when) they قَآئِلُونَ ﴿٤﴾ slept at noon

Sûrat 7. Al-A'râf
[The Heights (or The Wall with Elevations)]

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. **3.** [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliyâ'*, besides Him (Allâh). Little do you remember! **4.** And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾

فَمَا not كَانَ was دَعْوَىٰهُمْ their plea إِذْ when جَآءَهُم came to them بَأْسُنَآ Our punishment إِلَّآ but أَن that قَالُوٓا۟ they said إِنَّا indeed كُنَّا We were ظَٰلِمِينَ ﴿٥﴾ wrong-doers فَلَنَسْـَٔلَنَّ We shall certainly question ٱلَّذِينَ those أُرْسِلَ (Our Message) was sent down إِلَيْهِمْ to them وَلَنَسْـَٔلَنَّ and We shall certainly question ٱلْمُرْسَلِينَ ﴿٦﴾ the Messengers فَلَنَقُصَّنَّ then We shall narrate عَلَيْهِم to them بِعِلْمٍ with knowledge وَمَا and not كُنَّا we were غَآئِبِينَ ﴿٧﴾ absent وَٱلْوَزْنُ and the weighing يَوْمَئِذٍ that day ٱلْحَقُّ (will be) the true (weighing) فَمَن so who ثَقُلَتْ became heavy مَوَٰزِينُهُۥ his scale (of good) فَأُو۟لَٰٓئِكَ those هُمُ they (will be) ٱلْمُفْلِحُونَ ﴿٨﴾ the successful

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn*." **6.** Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. **7.** Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. **8.** And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

فَأُو۟لَٰٓئِكَ his scale (of good) مَوَٰزِينُهُۥ became light خَفَّتْ and who وَمَنْ
upon themselves أَنفُسَهُم incurred loss خَسِرُوٓا۟ (are) who ٱلَّذِينَ those
be unjust يَظْلِمُونَ ﴿٩﴾ with Our Signs بِـَٔايَٰتِنَا they used to كَانُوا۟ for بِمَا
the ٱلْأَرْضِ on فِى We established you مَكَّنَّٰكُمْ and surely وَلَقَدْ
مَعَٰيِشَ in it فِيهَا for you لَكُمْ and We made وَجَعَلْنَا earth
you give تَشْكُرُونَ ﴿١٠﴾ that مَّا little قَلِيلًا a livelihood
صَوَّرْنَٰكُمْ then ثُمَّ We created you خَلَقْنَٰكُمْ and surely وَلَقَدْ thanks
ٱسْجُدُوا۟ to angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا then ثُمَّ We gave you shape
except إِلَّآ and they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate
those who ٱلسَّٰجِدِينَ ﴿١١﴾ of مِّنَ he was يَكُن not لَمْ Iblis إِبْلِيسَ
prostrated

9. And as for those whose Scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **10.** And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. **11.** And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾ قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾

تَسْجُدَ that do not أَلَّا prevented you مَنَعَكَ what مَا He said قَالَ
I أَنَا he said قَالَ I commanded you أَمَرْتُكَ when إِذْ you prostrate
نَارٍ from مِن You created me خَلَقْتَنِي than him مِّنْهُ better خَيْرٌ (am)
He said قَالَ clay طِينٍ ﴿١٢﴾ from مِن and You created him وَخَلَقْتَهُ fire
أَن for you لَكَ it is يَكُونُ not فَمَا from this مِنْهَا get down فَٱهْبِطْ
إِنَّكَ get out فَٱخْرُجْ in this فِيهَا you show arrogance تَتَكَبَّرَ that
He said قَالَ the disgraced ones ٱلصَّٰغِرِينَ ﴿١٣﴾ of مِنَ indeed you (are)
they are raised up يُبْعَثُونَ ﴿١٤﴾ the Day يَوْمِ till إِلَىٰ reprieve me أَنظِرْنِي
the reprieved ٱلْمُنظَرِينَ ﴿١٥﴾ of مِنَ indeed you (are) إِنَّكَ He said قَالَ
ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." **13.** (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." **14.** (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." **15.** (Allâh) said: "You are of those respited."

قَالَ فَبِمَآ أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا
تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

You have sent me astray أَغْوَيْتَنِي because that فَبِمَآ He said قَالَ
(on) Your صِرَٰطَكَ for them لَهُمْ I would surely sit in ambush لَأَقْعُدَنَّ
مِّنْ I shall come to them لَءَاتِيَنَّهُم then ثُمَّ Straight ٱلْمُسْتَقِيمَ ﴿١٦﴾ Way
وَعَنْ behind them خَلْفِهِمْ and from وَمِنْ before them بَيْنِ أَيْدِيهِمْ from
and وَلَا their left شَمَآئِلِهِمْ and from وَعَن their right أَيْمَٰنِهِمْ and from
قَالَ grateful شَٰكِرِينَ ﴿١٧﴾ most of them أَكْثَرَهُمْ You find تَجِدُ (will) not
مَّدْحُورًا disgraced مَذْءُومًا from this مِنْهَا get out ٱخْرُجْ He said
لَأَمْلَأَنَّ of them مِنْهُمْ followed you تَبِعَكَ whoever لَّمَن expelled
all أَجْمَعِينَ ﴿١٨﴾ with you مِنكُمْ Hell جَهَنَّمَ indeed I would fill

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. **17.** "Then I will come to them from

before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." **18.** (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾

ٱلْجَنَّةَ and your wife وَزَوْجُكَ you أَنتَ dwell ٱسْكُنْ and O Adam وَيَٰٓـَٔادَمُ
شِئْتُمَا where حَيْثُ from مِنْ and eat (you both) فَكُلَا (in) Paradise
this هَٰذِهِ approach (you both) تَقْرَبَا and (do) not وَلَا you wish
the ﴿١٩﴾ ٱلظَّٰلِمِينَ of مِنَ or you (both) will be فَتَكُونَا tree ٱلشَّجَرَةَ
to them (both) لَهُمَا then whispered suggestios فَوَسْوَسَ wrong-doers
وُۥرِىَ what مَا to them (both) لَهُمَا to expose لِيُبْدِىَ Satan ٱلشَّيْطَٰنُ
their private سَوْءَٰتِهِمَا from مِن to them (both) عَنْهُمَا was concealed
your رَبُّكُمَا forbid you نَهَىٰكُمَا did not مَا and he said وَقَالَ parts
you تَكُونَا that أَن save إِلَّآ tree ٱلشَّجَرَةِ this هَٰذِهِ from عَنْ Lord
of مِنَ you (two) become تَكُونَا or أَوْ angels مَلَكَيْنِ two become
إِنِّى and he swore to them both وَقَاسَمَهُمَآ the immortals ﴿٢٠﴾ ٱلْخَٰلِدِينَ
the sincere ﴿٢١﴾ ٱلنَّٰصِحِينَ of لَمِنَ to you (both) لَكُمَا that I am
advisers

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrongdoers)." **20.** Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." **21.** And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

فَدَلَّىٰهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

فَدَلَّىٰهُمَا but when فَلَمَّا with deceit بِغُرُورٍ thus he led them (both) ذَاقَا
to them لَهُمَا was exposed بَدَتْ the tree ٱلشَّجَرَةَ they both tasted
يَخْصِفَانِ and they began وَطَفِقَا their private parts سَوْءَٰتُهُمَا both
(of) ٱلْجَنَّةِ leaves وَرَقِ with مِن themselves عَلَيْهِمَا covering
did أَلَمْ their Lord رَبُّهُمَآ and called out to them وَنَادَىٰهُمَا Paradise
and وَأَقُل tree ٱلشَّجَرَةِ that تِلْكُمَا [from] عَن I forbid you أَنْهَكُمَا not
(is) enemy عَدُوٌّ to you لَكُمَا Satan ٱلشَّيْطَٰنَ verily إِنَّ you لَّكُمَآ tell
we have ظَلَمْنَآ our Lord رَبَّنَا they (both) said قَالَا open مُّبِينٌ ﴿٢٢﴾
You forgive تَغْفِرْ did not لَّمْ and if وَإِن ourselves أَنفُسَنَا wronged
we would certainly be لَنَكُونَنَّ and have Mercy on us وَتَرْحَمْنَا us لَنَا
the losers ٱلْخَٰسِرِينَ ﴿٢٣﴾ of مِنَ

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?"
23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

to some لِبَعْضٍ some of you بَعْضُكُمْ get down ٱهْبِطُوا۟ He said قَالَ
the earth ٱلْأَرْضِ on فِى and for you وَلَكُمْ (are) enemy عَدُوٌّ (other)
حِينٍ ﴿٢٤﴾ for إِلَىٰ and a livelihood وَمَتَٰعٌ (is) a dwelling place مُسْتَقَرٌّ
and in it وَفِيهَا you shall live تَحْيَوْنَ in it فِيهَا He said قَالَ a time
you shall be taken تُخْرَجُونَ ﴿٢٥﴾ and from it وَمِنْهَا you shall die تَمُوتُونَ
We have sent أَنزَلْنَا verily قَدْ (of) Adam ءَادَمَ O Children يَٰبَنِىٓ out
your سَوْءَٰتِكُمْ which covers يُوَٰرِى clothing لِبَاسًا to you عَلَيْكُمْ down
ٱلتَّقْوَىٰ and garment وَلِبَاسُ and (as an) adornment وَرِيشًا private parts

(is) a Sign	مِنْ ءَايَٰتِ	this	ذَٰلِكَ	(is) better	خَيْرٌ	that	ذَٰلِكَ	(of) piety	
remember	يَذَّكَّرُونَ ﴿٢٦﴾	so that they may	لَعَلَّهُمْ	(of) Allah	ٱللَّهِ				

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." **25.** He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." **26.** O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَٰبَنِيٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

seduce you	يَفْتِنَنَّكُمُ	let not	لَا	(of) Adam	ءَادَمَ	O Children	يَٰبَنِيٓ		
مِّنَ	your parents	أَبَوَيْكُم	he drove out	أَخْرَجَ	as	كَمَآ	Satan	ٱلشَّيْطَٰنُ	
their	لِبَاسَهُمَا	them of	عَنْهُمَا	stripping	يَنزِعُ	Paradise	ٱلْجَنَّةِ	from	
their private parts	سَوْءَٰتِهِمَآ	to expose [to them]	لِيُرِيَهُمَا	garments					
مِنْ حَيْثُ	and his host	وَقَبِيلُهُۥ	he	هُوَ	does see you	يَرَىٰكُمْ	indeed	إِنَّهُۥ	
We have	جَعَلْنَا	verily	إِنَّا	you see them	تَرَوْنَهُمْ	do not	لَا	where	
do not	لَا	of those who	لِلَّذِينَ	guardians	أَوْلِيَآءَ	devils	ٱلشَّيَٰطِينَ	made	
some	فَٰحِشَةً	they do	فَعَلُوا۟	and when	وَإِذَا	believe	يُؤْمِنُونَ ﴿٢٧﴾		
our	ءَابَآءَنَا	on it	عَلَيْهَآ	we found	وَجَدْنَا	they say	قَالُوا۟	lewdness	
say	قُلْ	of it	بِهَا	has commanded us	أَمَرَنَا	and Allah	وَٱللَّهُ	fathers	
of	بِٱلْفَحْشَآءِ	command	يَأْمُرُ	does not	لَا	Allah	ٱللَّهَ	certainly	إِنَّ
لَا	what	مَا	Allah	ٱللَّهِ	on	عَلَى	do you say	أَتَقُولُونَ	lewdness
you know	تَعْلَمُونَ ﴿٢٨﴾	do not							

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliyâ'* (protectors and helpers) for those who believe not. **28.** And when they

commit a *Fâhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhisha*. Do you say of Allâh what you know not?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾ ۞ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

of justice بِالْقِسْطِ my Lord رَبِّي has commanded أَمَرَ say قُلْ
كُلِّ at عِندَ your faces (to Him) وُجُوهَكُمْ and keep straight وَأَقِيمُوا
and invoke Him وَادْعُوهُ prayer (place)/mosque مَسْجِدٍ every
He بَدَأَكُمْ as كَمَا (in) faith الدِّينَ to Him لَهُ being sincere مُخْلِصِينَ
He هَدَىٰ a group فَرِيقًا (so) shall you return ﴿٢٩﴾ تَعُودُونَ created you
the الضَّلَالَةُ on them عَلَيْهِمُ deserved حَقَّ and a group وَفَرِيقًا guided
guardians أَوْلِيَاءَ devils الشَّيَاطِينَ took اتَّخَذُوا verily they إِنَّهُمُ error
that أَنَّهُم and they consider وَيَحْسَبُونَ Allah اللَّهِ instead of مِن دُونِ
(of) Adam آدَمَ O Children ۞ يَا بَنِي (are) guided ﴿٣٠﴾ مُّهْتَدُونَ they
prayer مَسْجِدٍ every كُلِّ at عِندَ your adornment زِينَتَكُمْ take خُذُوا
تُسْرِفُوا but do not وَلَا and drink وَاشْرَبُوا and eat وَكُلُوا place/mosque
like يُحِبُّ does not لَا indeed He إِنَّهُ waste by extravagance
the wasters ﴿٣١﴾ الْمُسْرِفِينَ

29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being. **30.** A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayâtîn* (devils) as *Auliyâ'* instead of Allâh, and think that they are guided. **31.** O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn*.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

(of) ٱللَّهِ adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ
for His slaves لِعِبَادِهِۦ He has produced أَخْرَجَ which ٱلَّتِىٓ Allah
هِىَ say قُلْ the sustenance ٱلرِّزْقِ of مِنَ and good things وَٱلطَّيِّبَٰتِ
ٱلدُّنْيَا life ٱلْحَيَوٰةِ in فِى believe ءَامَنُوا۟ (are) for those who لِلَّذِينَ these
(of) ٱلْقِيَٰمَةِ (on) Day يَوْمَ exclusively خَالِصَةً (of this) world
لِقَوْمٍ the Signs ٱلْءَايَٰتِ We explain نُفَصِّلُ thus كَذَٰلِكَ Resurrection
has حَرَّمَ indeed إِنَّمَا say قُلْ who know ﴿٣٢﴾ يَعْلَمُونَ for people
ظَهَرَ which مَا shameful deeds ٱلْفَوَٰحِشَ my Lord رَبِّىَ forbidden
were بَطَنَ and which وَمَا ,of them مِنْهَا were committed openly
بِغَيْرِ and transgression وَٱلْبَغْىَ and sins وَٱلْإِثْمَ committed secretly
you associate others تُشْرِكُوا۟ and that وَأَن the right ٱلْحَقِّ without
for it بِهِۦ He sent يُنَزِّلْ has not لَمْ what مَا with Allah بِٱللَّهِ
ٱللَّهِ on عَلَى you say تَقُولُوا۟ and that وَأَن any authority سُلْطَٰنًا
you know ﴿٣٣﴾ تَعْلَمُونَ do not لَا what مَا Allah

32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge. **33.** Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٦﴾

and فَإِذَا (is) a fixed term أَجَلٌ people أُمَّةٍ and for every وَلِكُلِّ
they يَسْتَأْخِرُونَ will not لَا their term أَجَلُهُمْ approached جَآءَ when
they will ﴿٣٤﴾ يَسْتَقْدِمُونَ nor وَلَا an hour سَاعَةً be able to delay (it)

if إِمَّا (of) Adam ءَادَمَ O Children يَٰبَنِيٓ be able to bring it earlier يَقْتَصُّونَ from among you مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِيَنَّكُمْ feared اتَّقَىٰ then who فَمَنِ My Verses ءَايَٰتِي to you عَلَيْكُمْ reciting any fear خَوْفٌ will not be فَلَا and mended himself وَأَصْلَحَ Allah وَالَّذِينَ will grieve يَحْزَنُونَ ٣٥ they هُمْ and not وَلَا upon them عَلَيْهِمْ and وَاسْتَكْبَرُوا Our Signs بِـَٔايَٰتِنَا rejected كَذَّبُوا and those who أَصْحَٰبُ those (are) أُولَٰٓئِكَ them عَنْهَا treated with arrogance would خَٰلِدُونَ ٣٦ therein فِيهَا they هُمْ (of) the Fire النَّارِ dwellers abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). **35.** O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. **36.** But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ أُولَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَٰبِ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَٰفِرِينَ ٣٧

افْتَرَىٰ than him who مِمَّنِ (is) more unjust أَظْلَمُ then who فَمَنْ rejected كَذَّبَ or أَوْ a lie كَذِبًا Allah اللَّهِ against عَلَى invented will reach them يَنَالُهُمْ they are those أُولَٰٓئِكَ His Verses بِـَٔايَٰتِهِۦٓ حَتَّىٰٓ the Book (of Decrees) الْكِتَٰبِ from مِّنَ their share نَصِيبُهُم Our Messengers (angels) رُسُلُنَا come to them جَآءَتْهُمْ when إِذَا until مَا where (are) أَيْنَ they ask قَالُوٓا causing them to die يَتَوَفَّوْنَهُمْ اللَّهِ other than مِن دُونِ to invoke تَدْعُونَ you used كُنتُمْ those and وَشَهِدُوا us عَنَّا they have forsaken ضَلُّوا they say قَالُوا Allah كَانُوا that indeed أَنَّهُمْ themselves أَنفُسِهِمْ against عَلَىٰٓ they testify disbelievers كَٰفِرِينَ ٣٧ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾

who قَدْ خَلَتْ nations أُمَمٍ among فِىٓ you enter ٱدْخُلُوا۟ He said قَالَ
and وَٱلْإِنسِ jinns ٱلْجِنِّ of مِّنَ before you مِن قَبْلِكُم passed away
أُمَّةٌ entered دَخَلَتْ every time كُلَّمَا the Fire ٱلنَّارِ in فِى humans
when إِذَا until حَتَّىٰٓ its sister (group) أُخْتَهَا it cursed لَّعَنَتْ a group
will say قَالَتْ all جَمِيعًا in it (therein) فِيهَا they will gather ٱدَّارَكُوا۟
هَٰٓؤُلَآءِ Our Lord رَبَّنَا to the first of them لِأُولَىٰهُمْ last of them أُخْرَىٰهُمْ
ضِعْفًا torment عَذَابًا so give them فَـَٔاتِهِمْ misled us أَضَلُّونَا these
for every one لِكُلٍّ He will say قَالَ the Fire ٱلنَّارِ of مِّنَ double
you تَعْلَمُونَ ﴿٣٨﴾ do not لَّا but وَلَٰكِن (is) double (torment) ضِعْفٌ
know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾

فَمَا to last of them لِأُخْرَىٰهُمْ first of them أُولَىٰهُمْ and will say وَقَالَتْ
فَضْلٍ any مِن upon us عَلَيْنَا for you لَكُمْ is كَانَ not
كُنتُمْ for what بِمَا the torment ٱلْعَذَابَ so taste فَذُوقُوا۟ superiority
كَذَّبُوا۟ those who ٱلَّذِينَ indeed إِنَّ to earn تَكْسِبُونَ ﴿٣٩﴾ you used
to عَنْهَا and showed arrogance وَٱسْتَكْبَرُوا۟ Our Signs بِـَٔايَٰتِنَا rejected

(of) ٱلسَّمَآءِ gates أَبْوَٰبُ to them لَهُمْ be opened تُفَتَّحُ will not لَا it
يَلِجَ until حَتَّىٰ Paradise ٱلْجَنَّةَ they will enter يَدْخُلُونَ nor وَلَا heaven
(of) a needle ٱلْخِيَاطِ eye سَمِّ through فِى a camel ٱلْجَمَلُ passes
the criminals ٱلْمُجْرِمِينَ ﴿٤٠﴾ We recompense نَجْزِى and thus وَكَذَٰلِكَ
and وَمِن فَوْقِهِمْ bed مِهَادٌ Hell جَهَنَّمَ of مِّن for them (will be) لَهُم
do We نَجْزِى and thus وَكَذَٰلِكَ (its) covering غَوَاشٍ above them
the wrong-doers ٱلظَّٰلِمِينَ ﴿٤١﴾ recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." **40.** Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. **41.** Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾
وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ
هَدَىٰنَا ٱللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

ٱلصَّٰلِحَٰتِ and did وَعَمِلُوا۟ believed ءَامَنُوا۟ but those who وَٱلَّذِينَ
إِلَّا any person نَفْسًا We burden نُكَلِّفُ do not لَا righteous deeds
people أَصْحَٰبُ they are أُو۟لَٰٓئِكَ to his capacity وُسْعَهَآ but
abide ﴿٤٢﴾ خَٰلِدُونَ in it فِيهَا they هُمْ (of) Paradise ٱلْجَنَّةِ (dwellers)
their صُدُورِهِم (is) in فِى what مَا and We removed وَنَزَعْنَا forever
ٱلْأَنْهَٰرُ under them مِن تَحْتِهِمُ flow تَجْرِى rancour غِلٍّ of مِّنْ breasts
be to لِلَّهِ all the praises ٱلْحَمْدُ and they will say وَقَالُوا۟ the rivers
كُنَّا and never وَمَا to this لِهَٰذَا guided us هَدَىٰنَا Who ٱلَّذِى Allah
had هَدَىٰنَا that أَنْ if not لَوْلَآ found guidance لِنَهْتَدِىَ We had
رَبِّنَا Messengers رُسُلُ came جَآءَتْ indeed لَقَدْ Allah ٱللَّهُ guided us
and it will be cried out to وَنُودُوٓا۟ with the truth بِٱلْحَقِّ (of) our Lord
which أُورِثْتُمُوهَا the Paradise ٱلْجَنَّةُ this (is) تِلْكُمُ that أَن them
to do ﴿٤٣﴾ تَعْمَلُونَ you used كُنتُمْ for what بِمَا you have inherited

42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein. **43.** And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ
أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ ﴿٤٥﴾

> أَصۡحَٰبَ (of) Paradise ٱلۡجَنَّةِ dwellers أَصۡحَٰبُ and called out وَنَادَىٰٓ
> We have found وَجَدۡنَا verily قَدۡ that أَن (of) the Fire ٱلنَّارِ dwellers
> فَهَلۡ true حَقّٗا our Lord رَبُّنَا had promised to us وَعَدَنَا what مَا
> your Lord رَبُّكُمۡ had promised وَعَدَ what مَّا you found وَجَدتُّم have
> a herald مُؤَذِّنُۢ then cried out فَأَذَّنَ yes نَعَمۡ they said قَالُواْ true حَقّٗا
> (be) عَلَى (of) Allah ٱللَّهِ curse لَّعۡنَةُ that أَن between them بَيۡنَهُمۡ
> hinder يَصُدُّونَ those who ٱلَّذِينَ the wrong-doers ﴿٤٤﴾ ٱلظَّٰلِمِينَ upon
> and seek to make وَيَبۡغُونَهَا (of) Allah ٱللَّهِ Path سَبِيلِ from عَن (men)
> ﴿٤٥﴾ كَٰفِرُونَ in the Hereafter بِٱلۡأٓخِرَةِ and they وَهُم crooked عِوَجٗا it
> (are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." **45.** Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡۚ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ﴿٤٦﴾
۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم
بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ ﴿٤٨﴾

وَبَيْنَهُمَا and between them is حِجَابٌ a barrier وَعَلَى and on الْأَعْرَافِ Al-Araf (heights) رِجَالٌ (will be) men يَعْرِفُونَ who would recognize كُلًّا every one بِسِيمَاهُمْ by their marks وَنَادَوْا and they called out أَصْحَابَ people (dwellers) الْجَنَّةِ (of) Paradise أَنْ that سَلَامٌ peace عَلَيْكُمْ be on you لَمْ did not يَدْخُلُوهَا they enter it وَهُمْ but they يَطْمَعُونَ ﴿٤٦﴾ would long (to do so) ۞ وَإِذَا and when صُرِفَتْ will turn أَبْصَارُهُمْ their eyes تِلْقَاءَ towards أَصْحَابِ dwellers النَّارِ (of) the Fire قَالُوا they will say رَبَّنَا Our Lord لَا do not تَجْعَلْنَا place us مَعَ with الْقَوْمِ the people الظَّالِمِينَ ﴿٤٧﴾ wrong-doers وَنَادَى and called out أَصْحَابُ dwellers الْأَعْرَافِ (of) Al-Araf (heights) رِجَالًا men يَعْرِفُونَهُمْ whom they would recognize بِسِيمَاهُمْ by their marks قَالُوا saying مَا did not أَغْنَى avail عَنكُمْ you جَمْعُكُمْ your number وَمَا and what كُنتُمْ you used to تَسْتَكْبِرُونَ ﴿٤٨﴾ show arrogance

46. And between them will be a (barrier) screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. **47.** And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn*." **48.** And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

أَهَٰؤُلَاءِ are they الَّذِينَ those who أَقْسَمْتُمْ you swore لَا will not يَنَالُهُمُ grant them اللَّهُ Allah بِرَحْمَةٍ (His) Mercy ادْخُلُوا enter الْجَنَّةَ

أَنتُمْ nor وَلَآ (shall be) on you عَلَيْكُمْ fear خَوْفٌ no لَا Paradise
dwellers أَصْحَٰبُ and cried out وَنَادَىٰٓ grieve تَحْزَنُونَ ﴿٤٩﴾ (shall) you
أَفِيضُوا۟ that أَنْ (of) Paradise ٱلْجَنَّةِ dwellers أَصْحَٰبَ (of) the Fire ٱلنَّارِ
رَزَقَكُمُ of what مِمَّا or أَوْ water ٱلْمَآءِ some مِنَ on us عَلَيْنَا pour
Allah ٱللَّهُ indeed إِنَّ they said قَالُوٓا۟ Allah ٱللَّهُ has provided you
the disbelievers ٱلْكَٰفِرِينَ ﴿٥٠﴾ to عَلَى has forbidden both حَرَّمَهُمَا
as لَهْوًا their religion دِينَهُمْ took ٱتَّخَذُوا۟ those who ٱلَّذِينَ
life ٱلْحَيَوٰةُ and deceived them وَغَرَّتْهُمُ and play وَلَعِبًا amusement
We will forget them نَنسَىٰهُمْ so today فَٱلْيَوْمَ (of) the world ٱلدُّنْيَا
this هَٰذَا their Day يَوْمِهِمْ meeting لِقَآءَ they forgot نَسُوا۟ as كَمَا
يَجْحَدُونَ ﴿٥١﴾ Our Signs بِـَٔايَٰتِنَا they used to كَانُوا۟ and because وَمَا
reject

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." **50.** And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers." **51.** "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our *Ayât*.

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾

a Book بِكِتَٰبٍ We have brought to them جِئْنَٰهُم and verily وَلَقَدْ
هُدًى knowledge عِلْمٍ with عَلَىٰ which We have expounded فَصَّلْنَٰهُ
﴿٥٢﴾ يُؤْمِنُونَ to a people لِّقَوْمٍ and a mercy وَرَحْمَةً a guidance
its تَأْوِيلَهُۥ but (that) إِلَّا they waiting يَنظُرُونَ are هَلْ believing
its تَأْوِيلُهُۥ comes يَأْتِى (when) the Day يَوْمَ reality is unfolded
had نَسُوهُ those who ٱلَّذِينَ will say يَقُولُ reality will be unfolded
رُسُلُ had come جَآءَتْ verily قَدْ before مِن قَبْلُ forgot it
لَّنَا do فَهَل with the truth بِٱلْحَقِّ (of) our Lord رَبِّنَا Messengers

for لَنَا who intercede فَيَشْفَعُوا intercessors شُفَعَاءَ any مِن we have
غَيْرَ so that we do deeds فَنَعْمَلَ we are sent back نُرَدُّ or أَوْ us
خَسِرُوٓا verily قَدْ to do نَعْمَلُ we used كُنَّا those ٱلَّذِى other than
عَنْهُم and has forsaken وَضَلَّ themselves أَنفُسَهُمْ they have lost
to fabricate يَفْتَرُونَ ﴿٥٣﴾ they used كَانُوا what مَّا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. **53.** Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾

خَلَقَ Who ٱلَّذِى (is) Allah ٱللَّهُ your Lord رَبَّكُمُ indeed إِنَّ
six سِتَّةِ in فِى and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
يُغْشِى the throne ٱلْعَرْشِ He ascended ٱسْتَوَىٰ عَلَى then ثُمَّ days أَيَّامٍ
which seeks it يَطْلُبُهُۥ the day ٱلنَّهَارَ the night ٱلَّيْلَ He lets cover
and وَٱلنُّجُومَ and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ swiftly حَثِيثًا
verily أَلَا to His Command بِأَمْرِهِۦٓ are subjected مُسَخَّرَٰتٍۭ the stars
تَبَارَكَ and the command وَٱلْأَمْرُ the creation ٱلْخَلْقُ His (is) لَهُ
ٱدْعُوا (of) the worlds ٱلْعَٰلَمِينَ ﴿٥٤﴾ Lord رَبُّ Allah ٱللَّهُ blessed be
إِنَّهُۥ and in secret وَخُفْيَةً humbly تَضَرُّعًا your Lord رَبَّكُمْ call upon
the transgressors ٱلْمُعْتَدِينَ ﴿٥٥﴾ He likes يُحِبُّ does not لَا indeed

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the *'Âlamîn*! **55.** Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾
وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

بَعْدَ the earth الْأَرْضِ in فِي make mischief تُفْسِدُوا and do not وَلَا
with fear خَوْفًا and call Him وَادْعُوهُ its order إِصْلَاحِهَا after
قَرِيبٌ (of) Allah اللَّهِ Mercy رَحْمَتَ indeed إِنَّ and longing وَطَمَعًا
and (it is) He وَهُوَ the good-doers الْمُحْسِنِينَ ﴿٥٦﴾ to مِنَ (is) close
(as) glad tidings بُشْرًا the winds الرِّيَاحَ sends يُرْسِلُ Who الَّذِي
إِذَا until حَتَّىٰ His Mercy رَحْمَتِهِ [in presence of] (with) بَيْنَ يَدَيْ
We سُقْنَاهُ heavy-laden ثِقَالًا a cloud سَحَابًا they carry أَقَلَّتْ when
بِهِ then We sent down فَأَنْزَلْنَا dead مَيِّتٍ to a land لِبَلَدٍ drive it
بِهِ then We brought forth فَأَخْرَجْنَا (rain) water الْمَاءَ from it
similarly كَذَٰلِكَ (of) fruit الثَّمَرَاتِ every (kind) مِنْ كُلِّ therewith
تَذَكَّرُونَ ﴿٥٧﴾ that you may لَعَلَّكُمْ the dead الْمَوْتَىٰ We will raise نُخْرِجُ
take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers. **57.** And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ
مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

its نَبَاتُهُۥ comes forth يَخْرُجُ good ٱلطَّيِّبُ and land وَٱلْبَلَدُ
and which وَٱلَّذِى (of) its Lord رَبِّهِۦ by the Order بِإِذْنِ vegetation
little نَكِدًا but إِلَّا come forth يَخْرُجُ (does) not لَا (is) bad خَبُثَ
لِقَوْمٍ the signs ٱلْءَايَٰتِ We diversely expound نُصَرِّفُ thus كَذَٰلِكَ
We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people
O my يَٰقَوْمِ and he said فَقَالَ his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا
you have لَكُم do not مَا Allah ٱللَّهَ (you) worship ٱعْبُدُوا۟ people
عَلَيْكُمْ I fear أَخَافُ certainly إِنِّىٓ but Him غَيْرُهُۥٓ god إِلَٰهٍ any مِّنْ
قَالَ Great (awful) عَظِيمٍ ﴿٥٩﴾ (of) a Day يَوْمٍ torment عَذَابَ for you
لَنَرَىٰكَ verily we إِنَّا his people قَوْمِهِۦٓ of مِن the leaders ٱلْمَلَأُ said
يَٰقَوْمِ he said قَالَ plain مُّبِينٍ ﴿٦٠﴾ error ضَلَٰلٍ in فِى we see you
وَلَٰكِنِّى an error ضَلَٰلَةٌ in me بِى (there is) not لَيْسَ O my people
(of) ٱلْعَٰلَمِينَ ﴿٦١﴾ Lord رَّبِّ from مِّن a Messenger رَسُولٌ but I (am)
the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. **59.** Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" **60.** The leaders of his people said: "Verily, we see you in plain error." **61.** said: "O my people! There is no error in me, but I am a Messenger from the Lord of the *'Âlamîn*!

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾

وَأَنصَحُ (of) my Lord رَبِّى Messages رِسَٰلَٰتِ I convey to you أُبَلِّغُكُمْ
ٱللَّهِ from مِنَ and I know وَأَعْلَمُ to you لَكُمْ and give advice
you عَجِبْتُمْ or أَوَ you know تَعْلَمُونَ ﴿٦٢﴾ do not لَا that مَا Allah
from مِّن a reminder ذِكْرٌ has come to you جَآءَكُمْ that أَن wonder
لِيُنذِرَكُمْ among you مِّنكُمْ a man رَجُلٍ upon عَلَىٰ your Lord رَّبِّكُمْ

وَلَعَلَّكُمْ so that you may fear Allah وَلِتَتَّقُوا that he may warn you
but they denied فَكَذَّبُوهُ shown mercy تُرْحَمُونَ ﴿٦٣﴾ and that you may be
فِي with him مَعَهُ and those وَالَّذِينَ and We saved him فَأَنجَيْنَاهُ Him
كَذَّبُوا those who الَّذِينَ and We drowned وَأَغْرَقْنَا the ship الْفُلْكِ in
قَوْمًا they were كَانُوا indeed they إِنَّهُمْ Our Signs بِآيَاتِنَا denied
blind عَمِينَ ﴿٦٤﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. **63.** "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" **64.** But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our *Ayât*. They were indeed a blind people.

۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

قَالَ Hud هُودًا their brother أَخَاهُمْ 'Ad (We sent) عَادٍ and to ۞ وَإِلَىٰ
do not مَا Allah اللَّهَ worship اعْبُدُوا O My people يَا قَوْمِ he said
will not then أَفَلَا but Him غَيْرُهُ god إِلَٰهٍ any مِّنْ you have لَكُم
of those who الَّذِينَ leaders الْمَلَأُ said قَالَ you fear Allah تَتَّقُونَ ﴿٦٥﴾
verily we إِنَّا his people قَوْمِهِ of مِن had disbelieved كَفَرُوا
لَنَظُنُّكَ and verily we وَإِنَّا folly سَفَاهَةٍ in فِي we see you لَنَرَاكَ
يَا قَوْمِ he said قَالَ the liars الْكَاذِبِينَ ﴿٦٦﴾ of مِنَ we consider you
but I وَلَٰكِنِّي folly سَفَاهَةٌ in me بِي (there is) not لَيْسَ O my people
(of) the الْعَالَمِينَ ﴿٦٧﴾ Lord رَّبِّ from مِّن a Messenger رَسُولٌ (am)
(of) my رَبِّي Messages رِسَالَاتِ I convey to you أُبَلِّغُكُمْ worlds
trusworthy أَمِينٌ ﴿٦٨﴾ adviser نَاصِحٌ to you لَكُمْ and I (am) وَأَنَا Lord

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not fear (Allâh)?" **66.** The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the *'Âlamîn*! **68.** "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ
نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوٓا أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ
وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾

ذِكْرٌ has come to you جَآءَكُمْ that أَن you wonder عَجِبْتُمْ or أَوَ
a man رَجُلٍ upon عَلَىٰ your Lord رَّبِّكُمْ from مِّن a reminder
وَاذْكُرُوٓا that he may warn you لِيُنذِرَكُمْ from among you مِّنكُمْ
مِنۢ successors خُلَفَآءَ He made you جَعَلَكُمْ when إِذْ and remember
فِى and increased you وَزَادَكُمْ (of) Noah نُوحٍ people قَوْمِ after بَعْدِ
ءَالَآءَ so remember فَٱذْكُرُوٓا amply بَصْۜطَةً stature ٱلْخَلْقِ in
succeed تُفْلِحُونَ ﴿٦٩﴾ so that you may لَعَلَّكُمْ (of) Allah ٱللَّهِ Bounties
that we worship لِنَعْبُدَ have you come to us أَجِئْتَنَا they said قَالُوٓا
used كَانَ what مَا and forsake وَنَذَرَ Alone وَحْدَهُۥ Allah ٱللَّهَ
بِمَا so bring to us فَأْتِنَا our forefathers ءَابَآؤُنَا worship يَعْبُدُ to
ٱلصَّٰدِقِينَ ﴿٧٠﴾ of مِنَ you are كُنتَ if إِن you promise تَعِدُنَآ of what
the truthful

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." **70.** They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا
نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

مِّن upon you عَلَيْكُم has fallen وَقَعَ verily قَدْ he said قَالَ
and anger وَغَضَبٌ punishment رِجْسٌ your Lord رَّبِّكُمْ from

(mere) names أَسْمَآءٍ about فِىٓ do you dispute with me أَتُجَٰدِلُونَنِى
and وَءَابَآؤُكُم you أَنتُمْ which you have named (assigned) سَمَّيْتُمُوهَآ
for which بِهَا Allah ٱللَّهُ sent down نَزَّلَ has not مَّا your fathers
verily I (am) إِنِّى then wait you فَٱنتَظِرُوٓا۟ sanction سُلْطَٰنٍ any مِن
then فَأَنجَيْنَٰهُ those who wait ٱلْمُنتَظِرِينَ ﴿٧١﴾ of مِّنَ with you مَعَكُم
by a Mercy بِرَحْمَةٍ with him مَعَهُۥ and those وَٱلَّذِينَ We saved him
(of) those ٱلَّذِينَ last remanent دَابِرَ and We cut وَقَطَعْنَا from Us مِّنَّا
they were كَانُوا۟ and not وَمَا Our Signs بِـَٔايَٰتِنَا belied كَذَّبُوا۟ who
believers مُؤْمِنِينَ ﴿٧٢﴾

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." **72.** So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our *Ayât*; and they were not believers.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

صَٰلِحًا thier brother أَخَاهُمْ Thamud (We sent) ثَمُودَ and to وَإِلَىٰ
Allah ٱللَّهَ worship ٱعْبُدُوا۟ O my people يَٰقَوْمِ he said قَالَ Salih
قَدْ but Him غَيْرُهُۥ god إِلَٰهٍ any مِّنْ you have لَكُم do not مَا
from مِّن a clear proof بَيِّنَةٌ has come to you جَآءَتْكُم verily
لَكُمْ (of) Allah ٱللَّهِ she-camel نَاقَةُ this هَٰذِهِۦ your Lord رَّبِّكُمْ
فِىٓ to graze تَأْكُلْ so you leave her فَذَرُوهَا (is) a sign ءَايَةً to you
touch her تَمَسُّوهَا and do not وَلَا (of) Allah ٱللَّهِ earth أَرْضِ on
a torment عَذَابٌ lest should seize you فَيَأْخُذَكُمْ with harm بِسُوٓءٍ
He made جَعَلَكُمْ when إِذْ and remember وَٱذْكُرُوٓا۟ painful أَلِيمٌ ﴿٧٣﴾
and We وَبَوَّأَكُمْ `Ad عَادٍ after مِنۢ بَعْدِ successors خُلَفَآءَ you
مِن you take تَتَّخِذُونَ the land ٱلْأَرْضِ in فِى gave you habitation

and you carve out وَتَنۡحِتُونَ palaces قُصُورٗا its plains سُهُولِهَا in
ءَالَآءَ so remember فَٱذۡكُرُوٓاْ as homes بُيُوتٗاۖ mountains ٱلۡجِبَالَ
فِي you go about تَعۡثَوۡاْ and do not وَلَا (of) Allah ٱللَّهِ Bounties
(as) the mischief-makers مُفۡسِدِينَ ﴿٧٤﴾ the land ٱلۡأَرۡضِ in

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. **74.** And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ ءَامَنَ مِنۡهُمۡ أَتَعۡلَمُونَ أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلَ بِهِۦ مُؤۡمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ وَقَالُواْ يَٰصَٰلِحُ ٱئۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلۡمُرۡسَلِينَ ﴿٧٧﴾

behaved ٱسۡتَكۡبَرُواْ (of) those who ٱلَّذِينَ leaders ٱلۡمَلَأُ said قَالَ
ٱسۡتُضۡعِفُواْ to those who لِلَّذِينَ his people قَوۡمِهِۦ of مِن arrogantly
among مِنۡهُمۡ had believed ءَامَنَ to those who لِمَنۡ were oppressed
(is) one مُّرۡسَلٞ Salih صَٰلِحٗا that أَنَّ do you know أَتَعۡلَمُونَ them
بِمَآ indeed we إِنَّا they said قَالُوٓاْ his Lord رَّبِّهِۦۚ from مِّن sent
(are) ﴿٧٥﴾ مُؤۡمِنُونَ with بِهِۦ he has been sent أُرۡسِلَ in what
they showed arrogance ٱسۡتَكۡبَرُوٓاْ who ٱلَّذِينَ said قَالَ believers
in بِهِۦ you believe ءَامَنتُم in that which بِٱلَّذِيٓ verily we إِنَّا
the ٱلنَّاقَةَ then they hamstrung فَعَقَرُواْ disbelive ﴿٧٦﴾ كَٰفِرُونَ
رَبِّهِمۡ the Order عَنۡ أَمۡرِ and insolently defied وَعَتَوۡاْ she-camel
bring us ٱئۡتِنَا O Salih يَٰصَٰلِحُ and they said وَقَالُواْ (of) their Lord
you are كُنتَ if إِن you have been promising us تَعِدُنَآ what بِمَا
the Messengers ﴿٧٧﴾ ٱلۡمُرۡسَلِينَ (one) of مِنَ

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." **76.** Those who were arrogant said: "Verily, we disbelieve in that which you believe in." **77.** So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾

and in the فَأَصْبَحُوا۟ an earthquake ٱلرَّجْفَةُ so took them فَأَخَذَتْهُمُ
they were lying dead جَٰثِمِينَ ﴿٧٨﴾ their homes دَارِهِمْ in فِى morning
وَقَالَ from them عَنْهُمْ then he turned away فَتَوَلَّىٰ on their faces
I have أَبْلَغْتُكُمْ verily لَقَدْ O my people يَٰقَوْمِ and said
and وَنَصَحْتُ (of) my lord رَبِّى Message رِسَالَةَ conveyed to you
you like تُحِبُّونَ do not لَّا but وَلَٰكِن to you لَكُمْ gave good advice
he قَالَ when إِذْ and Lot وَلُوطًا advisers ٱلنَّٰصِحِينَ ﴿٧٩﴾
lewdness ٱلْفَٰحِشَةَ do you commit أَتَأْتُونَ to his people لِقَوْمِهِۦٓ said
مِّنَ one أَحَدٍ any مِنْ therein بِهَا has preceded you سَبَقَكُم not مَا
the worlds ٱلْعَٰلَمِينَ ﴿٨٠﴾ of

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. **79.** Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." **80.** And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the *'Âlamîn*?

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾

lustfully شَهْوَةً	men ٱلرِّجَالَ	you approach لَتَأْتُونَ	verily you إِنَّكُمْ
(are) قَوْمٌ	you أَنتُمْ	nay بَلْ	women ٱلنِّسَآءِ instead of مِّن دُونِ
was كَانَ	and not وَمَا	who exceed limits مُّسْرِفُونَ ﴿٨١﴾	people
they قَالُوٓا	that أَن	but إِلَّآ	(of) his people قَوْمِهِۦٓ answer جَوَابَ
إِنَّهُمْ your town قَرْيَتِكُمْ	of مِّن	drive them out أَخْرِجُوهُم	said
wanting	to be pure يَتَطَهَّرُونَ ﴿٨٢﴾	(are) people أُنَاسٌ	verily they
except إِلَّا	and his family وَأَهْلَهُۥٓ	then We delivered him فَأَنجَيْنَٰهُ	
those who ٱلْغَٰبِرِينَ ﴿٨٣﴾	among مِنَ	she was كَانَتْ	his wife ٱمْرَأَتَهُۥ
a rain مَّطَرًا	on them عَلَيْهِم	and We rained وَأَمْطَرْنَا	stayed behind
ٱلْمُجْرِمِينَ ﴿٨٤﴾ end عَٰقِبَةُ	was كَانَ	how كَيْفَ	so observe فَٱنظُرْ
			(of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." **82.** And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" **83.** Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). **84.** And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

شُعَيْبًا	their brother أَخَاهُمْ	Madyan (We sent) مَدْيَنَ	and to وَإِلَىٰ
ٱللَّهَ	worship ٱعْبُدُوا۟	O my people يَٰقَوْمِ	he said قَالَ Shuhaib
but Him غَيْرُهُۥ	god إِلَٰهٍ	any مِّنْ	you have لَكُم do not مَا Allah
مِّن	a clear proof بَيِّنَةٌ	has come to you جَآءَتْكُم	verily قَدْ
measure ٱلْكَيْلَ	so give full فَأَوْفُوا۟	your Lord رَّبِّكُمْ	from
(to) ٱلنَّاسَ	diminish تَبْخَسُوا۟	and do not وَلَا	and weight وَٱلْمِيزَانَ
mischief تُفْسِدُوا۟	and do not وَلَا	their things أَشْيَآءَهُمْ	the people
its being set in order إِصْلَٰحِهَا	after بَعْدَ	the earth ٱلْأَرْضِ	on فِى
you are كُنتُم	if إِن	for you لَّكُمْ	good خَيْرٌ that (is) ذَٰلِكُمْ
			believers مُّؤْمِنِينَ ﴿٨٥﴾

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَائِفَةٌ مِّنكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

تُوعِدُونَ road صِرَاطٍ by every بِكُلِّ sit تَقْعُدُوا and do not وَلَا
(of) اللَّهِ Path سَبِيلِ from عَن and hindering وَتَصُدُّونَ threatening
and وَتَبْغُونَهَا in Him بِهِ believe آمَنَ those who مَنْ Allah
إِذْ and remember وَاذْكُرُوا crooked عِوَجًا seeking to make it
and He multiplied فَكَثَّرَكُمْ a few قَلِيلًا you were كُنتُمْ when
الْمُفْسِدِينَ ﴿٨٦﴾ end عَاقِبَةُ was كَانَ how كَيْفَ and see وَانظُرُوا you
a party طَائِفَةٌ there is كَانَ and if وَإِن (of) the mischief-makers
أُرْسِلْتُ in that which بِالَّذِي (who) believed آمَنُوا of you مِّنكُمْ
يُؤْمِنُوا did not لَّمْ and a party وَطَائِفَةٌ with بِهِ I have been sent
shall judge يَحْكُمَ till حَتَّىٰ then have patience فَاصْبِرُوا who believe
الْحَاكِمِينَ ﴿٨٧﴾ (is) Best خَيْرُ and He وَهُوَ between us بَيْنَنَا Allah اللَّهُ
(of) the judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. **87.** "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾

puffed up ٱسْتَكْبَرُوا۟ (of) those who ٱلَّذِينَ chiefs ٱلْمَلَأُ said قَالَ ۞
We shall certainly لَنُخْرِجَنَّكَ his people قَوْمِهِۦ of مِن with pride
have ءَامَنُوا۟ and those who وَٱلَّذِينَ O Shuaib يَٰشُعَيْبُ banish you
you لَتَعُودُنَّ or أَوْ our town قَرْيَتِنَآ from مِن with you مَعَكَ believed
even أَوَلَوْ he said قَالَ our religion مِلَّتِنَا to فِى shall return
we ٱفْتَرَيْنَا verily قَدِ (who) hate (that) كَٰرِهِينَ ﴿٨٨﴾ we are كُنَّا though
عُدْنَا if إِنْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى would be fabricating
إِذْ after بَعْدَ your faith or religion مِلَّتِكُم to فِى we returned
it is يَكُونُ and not وَمَا from it مِنْهَا Allah ٱللَّهُ rescued us نَجَّىٰنَا when
that أَن except إِلَّآ to it فِيهَآ we return نَّعُودَ that أَن for us لَنَآ
our رَبُّنَا comprehends وَسِعَ our Lord رَبُّنَا Allah ٱللَّهُ wills يَشَآءَ
ٱللَّهِ in عَلَى in (His) knowledge عِلْمًا thing شَىْءٍ every كُلَّ Lord
بَيْنَنَا judge ٱفْتَحْ our Lord! رَبَّنَا we put our trust تَوَكَّلْنَا Allah
وَأَنتَ in truth بِٱلْحَقِّ our people قَوْمِنَا and between وَبَيْنَ between us
(of) the judges ٱلْفَٰتِحِينَ ﴿٨٩﴾ (are) best خَيْرُ and You

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu‘aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" **89.** "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾

كَفَرُوا (of) those who الَّذِينَ the chiefs الْمَلَأُ and said وَقَالَ
you اتَّبَعْتُمْ if لَئِنِ his people قَوْمِهِ among مِن disbelieved
(will لَخَاسِرُونَ ﴿٩٠﴾ then إِذًا indeed you إِنَّكُمْ Shuaib شُعَيْبًا followed
the earthquake الرَّجْفَةُ then took them فَأَخَذَتْهُمُ be) the losers
﴿٩١﴾ جَاثِمِينَ their homes دَارِهِمْ in فِي and they became فَأَصْبَحُوا
كَأَن Shuaib شُعَيْبًا denied كَذَّبُوا those who الَّذِينَ prostrate
الَّذِينَ therein فِيهَا they lived يَغْنَوْا not لَّمْ were as if
they هُمُ they were كَانُوا Shuaib شُعَيْبًا denied كَذَّبُوا those who
وَقَالَ from them عَنْهُمْ so he turned فَتَوَلَّىٰ the losers ﴿٩٢﴾ الْخَاسِرِينَ
I conveyed to أَبْلَغْتُكُمْ indeed لَقَدْ O my people يَا قَوْمِ and said
and gave good وَنَصَحْتُ (of) my Lord رَبِّي messages رِسَالَاتِ you
for عَلَىٰ I mourn آسَىٰ then how can فَكَيْفَ to you لَكُمْ advice
disbelievers ﴿٩٣﴾ كَافِرِينَ people قَوْمٍ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" **91.** So the earthquake seized them and they lay (dead), prostrate in their homes. **92.** Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. **93.** Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ
الْحَسَنَةَ حَتَّىٰ عَفَوا وَّقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ
الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾

نَّبِيٍّ any مِّن a town قَرْيَةٍ to فِي We sent أَرْسَلْنَا and not وَمَا
with بِالْبَأْسَاءِ its people أَهْلَهَا We took up أَخَذْنَا but إِلَّا Prophet
﴿٩٤﴾ يَضَّرَّعُونَ so that they may لَعَلَّهُمْ and calamity وَالضَّرَّاءِ adversity
السَّيِّئَةِ in place مَكَانَ We changed بَدَّلْنَا then ثُمَّ grow humble
وَقَالُوا they throve عَفَوا until حَتَّىٰ the good الْحَسَنَةَ (of) the evil

ٱلضَّرَّآءُ our forefathers ءَابَآءَنَا had touched مَسَّ verily قَدْ and said
بَغْتَةً so We seized them فَأَخَذْنَٰهُم and affluence وَٱلسَّرَّآءُ calamity
وَلَوْ perceive (it) يَشْعُرُونَ ﴿٩٥﴾ did not لَا while they وَهُمْ suddenly
believed ءَامَنُوا۟ (of) the towns ٱلْقُرَىٰٓ people أَهْلَ that أَنَّ and had
عَلَيْهِم We would have opened لَفَتَحْنَا and been God-fearing وَٱتَّقَوْا۟
and وَٱلْأَرْضِ the heaven ٱلسَّمَآءِ from مِّنَ blessings بَرَكَٰتٍ to them
so We seized them فَأَخَذْنَٰهُم they denied كَذَّبُوا۟ but وَلَٰكِن the earth
earn يَكْسِبُونَ ﴿٩٦﴾ they used to كَانُوا۟ for what بِمَا

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh). **95.** Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware. **96.** And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

that أَن (of) the towns ٱلْقُرَىٰٓ people أَهْلُ did feel secure أَفَأَمِنَ
وَهُمْ by night بَيَٰتًا Our punishment بَأْسُنَا comes to them يَأْتِيَهُم
أَهْلُ did feel secure أَمِنَ or أَوَ (are) asleep نَآئِمُونَ ﴿٩٧﴾ while they
بَأْسُنَا comes to them يَأْتِيَهُم that أَن (of) the towns ٱلْقُرَىٰٓ people
play يَلْعَبُونَ ﴿٩٨﴾ and they وَهُمْ by daylight ضُحًى Our punishment
(of) ٱللَّهِ (against) plan مَكْرَ did then they feel secure أَفَأَمِنُوا۟
(of) ٱللَّهِ (from) plan مَكْرَ feel secure يَأْمَنُ but do not فَلَا Allah
(who are) the losers ٱلْخَٰسِرُونَ ﴿٩٩﴾ the people ٱلْقَوْمُ except إِلَّا Allah
inherit يَرِثُونَ to those who لِلَّذِينَ indicate يَهْدِ did it not أَوَلَمْ
نَشَآءُ if لَّوْ that أَن its people أَهْلِهَآ after مِنۢ بَعْدِ the land ٱلْأَرْضَ

for their sins بِذُنُوبِهِمْ We had punished them أَصَبْنَٰهُم We will
so that فَهُمْ their hearts قُلُوبِهِمْ on (up) عَلَىٰ and We seal وَنَطْبَعُ
hear يَسْمَعُونَ ﴿١٠٠﴾ do not لَا they

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? **98.** Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? **99.** Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. **100.** Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن
قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ
لَفَٰسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ ﴿١٠٣﴾

their مِنْ أَنۢبَآئِهَا to you عَلَيْكَ We relate نَقُصُّ towns ٱلْقُرَىٰ those تِلْكَ
their رُسُلُهُم came to them جَآءَتْهُمْ and verily وَلَقَدْ stories
they كَانُوا۟ but not فَمَا with clear proofs بِٱلْبَيِّنَٰتِ messengers
they had denied كَذَّبُوا۟ in what بِمَا to believe لِيُؤْمِنُوا۟ were
on (up) عَلَىٰ Allah ٱللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ before مِن قَبْلُ
وَجَدْنَا and did not وَمَا (of) the disbelievers ٱلْكَٰفِرِينَ ﴿١٠١﴾ hearts قُلُوبِ
عَهْدٍ any مِّنْ in most of them لِأَكْثَرِهِم We find
most of them أَكْثَرَهُمْ We found وَجَدْنَآ but وَإِن covenant
after them مِنۢ بَعْدِهِم We sent بَعَثْنَا then ثُمَّ transgressors لَفَٰسِقِينَ ﴿١٠٢﴾
وَمَلَإِي۟هِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ with Our signs بِـَٔايَٰتِنَآ Moses مُّوسَىٰ
فَٱنظُرْ with them بِهَا but they dealt unjustly فَظَلَمُوا۟ and his chiefs
(of) the ٱلْمُفْسِدِينَ ﴿١٠٣﴾ end عَٰقِبَةُ was كَانَ how كَيْفَ so observe
mischief-makers

101. Those were the towns whose story We relate unto you (O Muhammad صلى الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. **102.** And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. **103.** Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ إِسۡرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئۡتَ بِـَٔايَةٖ فَأۡتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ﴿١٠٧﴾

.verily I (am) إِنِّي O Pharaoh يَٰفِرۡعَوۡنُ Moses مُوسَىٰ and said وَقَالَ
(of) the worlds ٱلۡعَٰلَمِينَ ﴿١٠٤﴾ Lord رَّبِّ from مِّن a messenger رَسُولٞ
I أَقُولَ do not لَّآ that أَن upon (me) عَلَىٰٓ (it is) incumbent حَقِيقٌ
verily قَدۡ the truth ٱلۡحَقَّۚ but إِلَّا Allah ٱللَّهِ about عَلَى say
from مِّن with a clear proof بِبَيِّنَةٖ I have come to you جِئۡتُكُم
Children بَنِيٓ with me مَعِيَ so send فَأَرۡسِلۡ your Lord رَّبِّكُمۡ
come جِئۡتَ you have كُنتَ if إِن he said قَالَ (of) Israel إِسۡرَٰٓءِيلَ ﴿١٠٥﴾
of مِنَ you are كُنتَ if إِن it بِهَآ then bring فَأۡتِ with a sign بِـَٔايَةٖ
فَإِذَا his staff عَصَاهُ then he threw فَأَلۡقَىٰ the truthful ٱلصَّٰدِقِينَ ﴿١٠٦﴾
manifest مُّبِينٞ ﴿١٠٧﴾ a serpent ثُعۡبَانٞ it (became) هِيَ and instantly

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **105.** "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." **106.** [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." **107.** Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ﴿١٠٩﴾ يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡۖ فَمَاذَا تَأۡمُرُونَ ﴿١١٠﴾ قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأۡتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٖ ﴿١١٢﴾ وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ﴿١١٣﴾

it (was) هِيَ and instantly فَإِذَا his hand يَدَهُۥ and he drew out وَنَزَعَ
ٱلۡمَلَأُ said قَالَ to the beholders لِلنَّٰظِرِينَ ﴿١٠٨﴾ white (luminous) بَيۡضَآءُ

هَٰذَا indeed إِنَّ (of) Pharaoh فِرْعَوْنَ people قَوْمِ of مِن the chiefs
that أَن he wants يُرِيدُ well-versed عَلِيمٌ a sorcer لَسَٰحِرٌ this (is)
so what فَمَاذَا your land أَرْضِكُمْ from مِّنْ He drives you out يُخْرِجَكُم
keep him in أَرْجِهْ they said قَالُوٓا۟ do you recommend تَأْمُرُونَ
ٱلْمَدَآئِنِ to فِى and send وَأَرْسِلْ and his brother وَأَخَاهُ suspense
سَٰحِرٍ every بِكُلِّ they bring you يَأْتُوكَ heralds حَٰشِرِينَ cities
the sorcerers ٱلسَّحَرَةُ and came وَجَآءَ knowing عَلِيمٍ sorcerer
لَأَجْرًا for us لَنَا indeed إِنَّ they said قَالُوٓا۟ (to) Pharaoh فِرْعَوْنَ
the winners ٱلْغَٰلِبِينَ we نَحْنُ are كُنَّا if إِن (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. **109.** The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; **110.** "He wants to get you out of your land, so what do you advise?" **111.** They said: "Put him and his brother off (for a time), and send callers to the cities to collect — **112.** "That they bring to you all well-versed sorcerers." **113.** And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا۟ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾

of لَمِنَ and indeed you will be وَإِنَّكُمْ yes نَعَمْ he said قَالَ
إِمَّآ O Moses يَٰمُوسَىٰٓ they said قَالُوا۟ nearest (to me) ٱلْمُقَرَّبِينَ
we will نَّكُونَ [that] أَن or وَإِمَّآ you throw تُلْقِىَ [that] أَن either
you throw أَلْقُوا۟ he said قَالَ the throwers ٱلْمُلْقِينَ [we] نَحْنُ be
eyes أَعْيُنَ they enchanted سَحَرُوٓا۟ they threw أَلْقَوْا۟ so when فَلَمَّآ
and وَجَآءُو and overawed them وَٱسْتَرْهَبُوهُمْ (of) the people ٱلنَّاسِ
and We وَأَوْحَيْنَآ great عَظِيمٍ with a magic بِسِحْرٍ came up
your عَصَاكَ throw أَلْقِ (that) أَنْ Moses مُوسَىٰٓ (to) إِلَىٰ inspired
they يَأْفِكُونَ what مَا swallowed تَلْقَفُ it هِىَ and then فَإِذَا staff
and وَبَطَلَ the truth ٱلْحَقُّ thus was established فَوَقَعَ had (made)
so they فَغُلِبُوا۟ to do يَعْمَلُونَ they used كَانُوا۟ what مَا proved vain
were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." **115.** They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" **116.** He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. **117.** And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. **118.** Thus truth was confirmed, and all that they did was made of no effect.

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

and وَأُلْقِىَ low (disgraced) صَٰغِرِينَ ﴿١١٩﴾ and returned وَٱنقَلَبُوا۟ there هُنَالِكَ
they said قَالُوٓا۟ prostrate سَٰجِدِينَ ﴿١٢٠﴾ the sorcerers ٱلسَّحَرَةُ fell down
Lord رَبِّ (of) the worlds ٱلْعَٰلَمِينَ ﴿١٢١﴾ in Lord بِرَبِّ we believed ءَامَنَّا
Pharaoh فِرْعَوْنُ said قَالَ and Aaron وَهَٰرُونَ ﴿١٢٢﴾ (of) Moses مُوسَىٰ
I give ءَاذَنَ that أَن before قَبْلَ in him بِهِۦ you believed ءَامَنتُم
(is) a plot لَمَكْرٌ this هَٰذَا certainly إِنَّ to you لَكُمْ permission
that you لِتُخْرِجُوا۟ the city ٱلْمَدِينَةِ in فِى you have plotted مَّكَرْتُمُوهُ
but soon shall you فَسَوْفَ its people أَهْلَهَا from it مِنْهَآ drive out
I would surely cut off لَأُقَطِّعَنَّ know (its consequences) تَعْلَمُونَ ﴿١٢٣﴾
opposite خِلَٰفٍ on مِّنْ and your feet وَأَرْجُلَكُم your hands أَيْدِيَكُمْ
all أَجْمَعِينَ ﴿١٢٤﴾ I will crucify you لَأُصَلِّبَنَّكُمْ then ثُمَّ sides

119. So they were defeated there and returned disgraced. **120.** And the sorcerers fell down prostrate. **121.** They said: "We believe in the Lord of the *'Âlamîn*. **122.** "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." **123.** Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. **124.** "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

will مُنقَلِبُونَ ﴿١٢٥﴾ our Lord رَبِّنَا to إِلَىٰ indeed we إِنَّآ they said قَالُوٓا
on us مِنَّآ you take vengeance تَنقِمُ and do not وَمَا be returning
(of) our رَبِّنَا in Signs بِـَٔايَـٰتِ we believed ءَامَنَّا that أَنْ but إِلَّآ
pour أَفْرِغْ our Lord! رَبَّنَآ they came to us جَآءَتْنَا when لَمَّا Lord
مُسْلِمِينَ ﴿١٢٦﴾ and cause us to die وَتَوَفَّنَا patience صَبْرًا on us عَلَيْنَا out
فِرْعَوْنَ people قَوْمِ of مِن chiefs ٱلْمَلَأُ and said وَقَالَ (as) Muslims
and his وَقَوْمَهُۥ Moses مُوسَىٰ will you leave? أَتَذَرُ (of) Pharaoh
and وَيَذَرَكَ the land ٱلْأَرْضِ in فِى to spread mischief لِيُفْسِدُوا people
we سَنُقَتِّلُ he said قَالَ and your gods وَءَالِهَتَكَ they forsake you
their نِسَآءَهُمْ and we will let live وَنَسْتَحْىِۦ their sons أَبْنَآءَهُمْ will kill
قَـٰهِرُونَ ﴿١٢٧﴾ over them فَوْقَهُمْ and certainly we are وَإِنَّا women
dominant powers

125. They said: "Verily, we are returning to our Lord. **126.** "And you take vengeance on us only because we believed in the *Ayât* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." **127.** The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا بِٱللَّهِ وَٱصْبِرُوٓا إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

بِٱللَّهِ seek help ٱسْتَعِينُوا to his people لِقَوْمِهِ Moses مُوسَىٰ said قَالَ
لِلَّهِ the earth ٱلْأَرْضَ indeed إِنَّ and endure وَٱصْبِرُوٓا from Allah
يَشَآءُ to whom مَن He gives it as a heritage يُورِثُهَا (is) Allah's
لِلْمُتَّقِينَ ﴿١٢٨﴾ and the end وَٱلْعَـٰقِبَةُ His slaves عِبَادِهِۦ of مِنْ He wills
مِن قَبْلِ we suffered hurt أُوذِينَا they said قَالُوٓا for God-fearing people
that مَا and after وَمِنۢ بَعْدِ you came to us تَأْتِيَنَا that أَن before
your Lord رَبُّكُمْ may be عَسَىٰ he said قَالَ you came to us جِئْتَنَا

وَيَسۡتَخۡلِفَكُمۡ your enemy عَدُوَّكُمۡ He will destroy يُهۡلِكَ that أَن
so that He فَيَنظُرَ the land ٱلۡأَرۡضِ in فِي and make you successors
We أَخَذۡنَآ and verily وَلَقَدۡ you act تَعۡمَلُونَ ١٢٩ how كَيۡفَ may see
with years (of بِٱلسِّنِينَ (of) Pharaoh فِرۡعَوۡنَ people ءَالَ afflicted
لَعَلَّهُمۡ fruits (crops) ٱلثَّمَرَٰتِ of مِّنَ and shortness وَنَقۡصٖ drought)
take heed/receive admonition يَذَّكَّرُونَ ١٣٠ that they may

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." **129** They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" **130.** And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣١ وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ١٣٢ فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ ١٣٣

they قَالُواْ the good ٱلۡحَسَنَةُ came to them جَآءَتۡهُمُ but when فَإِذَا
afflicted them تُصِبۡهُمۡ and if وَإِن this (is) هَٰذِهِۦ for us لَنَا said
وَمَن to Moses بِمُوسَىٰ they ascribed evil omens يَطَّيَّرُواْ evil سَيِّئَةٞ
their طَٰٓئِرُهُمۡ certainly إِنَّمَا behold! أَلَآ with him مَّعَهُۥٓ and those
most of أَكۡثَرَهُمۡ but وَلَٰكِنَّ Allah ٱللَّهِ (are) with عِندَ evil omens
مَهۡمَا and they said وَقَالُواْ know يَعۡلَمُونَ ١٣١ do not لَا them
to لِّتَسۡحَرَنَا a sign مِنۡ ءَايَةٖ therewith بِهِۦ you bring us تَأۡتِنَا whatever
in you لَكَ we (be) نَحۡنُ shall not فَمَا with it بِهَا enchant us
the ٱلطُّوفَانَ on them عَلَيۡهِمُ so We sent فَأَرۡسَلۡنَا believers بِمُؤۡمِنِينَ ١٣٢
and the وَٱلضَّفَادِعَ and the lice وَٱلۡقُمَّلَ and the locusts وَٱلۡجَرَادَ flood
فَٱسۡتَكۡبَرُواْ as manifest مُّفَصَّلَٰتٖ signs ءَايَٰتٖ and the blood وَٱلدَّمَ frogs
people قَوۡمٗا and they were وَكَانُواْ but they showed arrogance
criminals مُّجۡرِمِينَ ١٣٣

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. **132.** They said: "Whatever *Ayât* you may bring to us, to work therewith your sorcery on us, we shall never believe in you." **133.** So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾

قَالُوا۟ the penalty ٱلرِّجْزُ on them عَلَيْهِمُ fell وَقَعَ and when وَلَمَّا
your Lord رَبَّكَ for us لَنَا invoke ٱدْعُ O Moses يَٰمُوسَى they said
كَشَفْتَ if لَئِن to you عِندَكَ (His) promise عَهِدَ because of بِمَا
we shall لَنُؤْمِنَنَّ the penalty ٱلرِّجْزَ from us عَنَّا you removed
مَعَكَ and we shall send وَلَنُرْسِلَنَّ in you لَكَ certainly believe
but when فَلَمَّا (of) Israel إِسْرَٰٓءِيلَ ﴿١٣٤﴾ Children بَنِىٓ with you
to إِلَىٰٓ the penalty ٱلرِّجْزَ from them عَنْهُمُ We removed كَشَفْنَا
هُمْ then إِذَا had to reach (it) بَٰلِغُوهُ they هُم a fixed term أَجَلٍ
so We took retribution فَٱنتَقَمْنَا broke the promise ﴿١٣٥﴾ يَنكُثُونَ they
the sea ٱلْيَمِّ in فِى and drowned them فَأَغْرَقْنَٰهُمْ from them مِنْهُمْ
and they وَكَانُوا۟ Our signs بِـَٔايَٰتِنَا belied كَذَّبُوا۟ because they بِأَنَّهُمْ
heedless ﴿١٣٦﴾ غَٰفِلِينَ of them عَنْهَا were

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." **135.** But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! **136.** So We took retribution from them. We drowned them in the sea, because they belied Our *Ayât* and were heedless about them.

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟

يَعْرِشُونَ ﴿١٣٧﴾ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

were كَانُوا۟ who ٱلَّذِينَ the people ٱلْقَوْمَ and We let inherit وَأَوْرَثْنَا
(of) the land ٱلْأَرْضِ east مَشَٰرِقَ considered weak يُسْتَضْعَفُونَ
فِيهَا We sent our blessings بَٰرَكْنَا which ٱلَّتِى and its west وَمَغَٰرِبَهَا
(of) your رَبِّكَ words كَلِمَتُ and were fulfilled وَتَمَّتْ wherein
بِمَا (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ to عَلَىٰ the fair ٱلْحُسْنَىٰ Lord
what مَا and We destroyed وَدَمَّرْنَا they endured صَبَرُوا۟ because
and his وَقَوْمُهُۥ Pharaoh فِرْعَوْنُ manufacture يَصْنَعُ used to كَانَ
وَجَٰوَزْنَا erect ﴿١٣٧﴾ يَعْرِشُونَ they used to كَانُوا۟ and what وَمَا people
the sea ٱلْبَحْرَ (of) Israel إِسْرَٰٓءِيلَ Children بِبَنِىٓ and We led across
عَلَىٰٓ devoted يَعْكُفُونَ a people قَوْمٍ upon عَلَىٰ then they came فَأَتَوْا۟
ٱجْعَل O Moses يَٰمُوسَى they said قَالُوا۟ they had لَّهُمْ idols أَصْنَامٍ to
قَالَ gods ءَالِهَةٌ they have لَهُمْ as كَمَا a god إِلَٰهًا for us لَّنَآ make
know nothing ﴿١٣٨﴾ تَجْهَلُونَ a people قَوْمٌ verily you are إِنَّكُمْ he said

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. **138.** And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh* (a god) as they have *âlihah.*" He said: "Verily, you are a people who know not."

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

for مَّا are to be destroyed مُتَبَّرٌ these (people) هَٰٓؤُلَآءِ certainly إِنَّ
what مَّا and is in vain وَبَٰطِلٌ in (it) فِيهِ they (are) هُمْ that which
should other أَغَيْرَ he said قَالَ doing ﴿١٣٩﴾ يَعْمَلُونَ they are كَانُوا۟
while He وَهُوَ a god إِلَٰهًا I seek for you أَبْغِيكُمْ Allah ٱللَّهِ than

the worlds ﴿١٤٠﴾ ٱلْعَٰلَمِينَ above (all) عَلَى exalted you فَضَّلَكُمْ (has)
وَإِذْ and (remember) when أَنجَيْنَٰكُم We saved you مِّنْ from ءَالِ
people فِرْعَوْنَ (of) Pharaoh يَسُومُونَكُمْ who afflicted you (with)
سُوٓءَ worst ٱلْعَذَابِ (of) torment يُقَتِّلُونَ killing أَبْنَآءَكُمْ your sons
وَيَسْتَحْيُونَ and letting live نِسَآءَكُمْ your women وَفِى and in
ذَٰلِكُم that (was) بَلَآءٌ a trial مِّن from رَّبِّكُمْ your Lord عَظِيمٌ ﴿١٤١﴾
great

139. "Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain." **140.** He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the *'Âlamîn*." **141.** And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

۞ وَوَٰعَدْنَا and We appointed for مُوسَىٰ Moses ثَلَٰثِينَ thirty لَيْلَةً
nights وَأَتْمَمْنَٰهَا and We completed them بِعَشْرٍ with ten (more) فَتَمَّ
thus was completed مِيقَٰتُ set term رَبِّهِۦٓ (of) his Lord أَرْبَعِينَ
(of) forty لَيْلَةً nights وَقَالَ and said مُوسَىٰ Moses لِأَخِيهِ to his
brother هَٰرُونَ Aaron ٱخْلُفْنِى take my place فِى in قَوْمِى my
people وَأَصْلِحْ and do right وَلَا and do not تَتَّبِعْ follow سَبِيلَ way
ٱلْمُفْسِدِينَ ﴿١٤٢﴾ (of) the mischief-makers وَلَمَّا and when جَآءَ came
مُوسَىٰ Moses لِمِيقَٰتِنَا at Our appointment وَكَلَّمَهُۥ and spoke to him
رَبُّهُۥ his Lord قَالَ he said رَبِّ O my Lord! أَرِنِىٓ show me
(Yourself) أَنظُرْ (that) I may look إِلَيْكَ upon You قَالَ He said
لَن will never تَرَىٰنِى you (be able to) see Me وَلَٰكِنِ but ٱنظُرْ look
إِلَى at ٱلْجَبَلِ the mountain فَإِنِ if ٱسْتَقَرَّ it remained firm مَكَانَهُۥ
in its place فَسَوْفَ then you might تَرَىٰنِى see me فَلَمَّا and when تَجَلَّىٰ

جَعَلَهُۥ	to the mountain	لِلْجَبَلِ	his Lord	رَبُّهُۥ	revealed (His) Glory	
صَعِقًا	Moses	مُوسَىٰ	and fell down	وَخَرَّ	as dust	دَكًّا He made it
he said	قَالَ	he recovered	أَفَاقَ	and when	فَلَمَّآ	unconsious
to You (in	إِلَيْكَ	I return	تُبْتُ	Glory be to You	سُبْحَٰنَكَ	
(of) the believers	ٱلْمُؤْمِنِينَ ﴿١٤٣﴾	first	أَوَّلُ	and I am	وَأَنَا۠	repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." **143.** And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾

chosen	ٱصْطَفَيْتُكَ	indeed I have	إِنِّى	O Moses	يَٰمُوسَىٰٓ	He said قَالَ
وَبِكَلَٰمِى	by My messages	بِرِسَٰلَٰتِى	(all) people	ٱلنَّاسِ	above	عَلَى you
I have	ءَاتَيْتُكَ	what	مَآ	so hold	فَخُذْ	and by My speaking (to you)
وَكَتَبْنَا	the grateful	ٱلشَّٰكِرِينَ ﴿١٤٤﴾	of	مِّنَ	and be	وَكُن given you
مِن كُلِّ	the tablets	ٱلْأَلْوَاحِ	in	فِى	for him	لَهُۥ and We ordained
and	وَتَفْصِيلًا	(for) admonition	مَّوْعِظَةً	thing	شَىْءٍ	(from) every
بِقُوَّةٍ	so hold these	فَخُذْهَا	thing	شَىْءٍ	for every	لِّكُلِّ explanation
to follow	يَأْخُذُوا۟	your people	قَوْمَكَ	and enjoin	وَأْمُرْ	with firmness
abode	دَارَ	I shall show you soon	سَأُو۟رِيكُمْ	best of it	بِأَحْسَنِهَا	
		(of) the transgressors	ٱلْفَٰسِقِينَ ﴿١٤٥﴾			

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." **145.** And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿١٤٧﴾

those who ٱلَّذِينَ My Signs ءَايَٰتِيَ from عَنْ I shall turn away سَأَصْرِفُ
without بِغَيْرِ the earth ٱلْأَرْضِ in فِي behave arrogantly يَتَكَبَّرُونَ
sign ءَايَةٍ every كُلَّ they see يَرَوْا۟ and if وَإِن right ٱلْحَقِّ (any)
they see يَرَوْا۟ and if وَإِن in them بِهَا they believe يُؤْمِنُوا۟ not لَّا
they will يَتَّخِذُوهُ do not لَا (of) righteousness ٱلرُّشْدِ way سَبِيلَ
way سَبِيلَ they see يَرَوْا۟ but if وَإِن (as their) way سَبِيلًا take it
ذَٰلِكَ (as their) way سَبِيلًا they will take it يَتَّخِذُوهُ (of) error ٱلْغَيِّ
وَكَانُوا۟ Our signs بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ because they بِأَنَّهُمْ that (is)
and those وَٱلَّذِينَ heedless غَٰفِلِينَ ﴿١٤٦﴾ to them عَنْهَا and they were
in ٱلْءَاخِرَةِ and meeting وَلِقَآءِ Our Signs بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ who
will هَلْ their deeds أَعْمَٰلُهُمْ became vain حَبِطَتْ the Hereafter
they كَانُوا۟ what مَا except (for) إِلَّا they be rewarded يُجْزَوْنَ
do ﴿١٤٧﴾ يَعْمَلُونَ used to

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. **147.** Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِيِّهِمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٌۚ أَلَمۡ يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ وَلَا يَهۡدِيهِمۡ سَبِيلًاۘ ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ ضَلُّواْ قَالُواْ لَئِن لَّمۡ يَرۡحَمۡنَا رَبُّنَا وَيَغۡفِرۡ لَنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ﴿١٤٩﴾

after him مِنۢ بَعۡدِهِۦ (of) Moses مُوسَىٰ people قَوۡمُ and took وَٱتَّخَذَ
the جَسَدٗا a calf عِجۡلٗا their ornaments حُلِيِّهِمۡ from (out of) مِنۡ
they يَرَوۡاْ did not أَلَمۡ a (lowing) sound خُوَارٌ which had لَّهُۥ body
يَهۡدِيهِمۡ neither وَلَا speak to them يُكَلِّمُهُمۡ can not لَا that it أَنَّهُۥ see
they took it (for ٱتَّخَذُوهُ (to the) way سَبِيلًا it can guide them
(who are) the ﴿١٤٨﴾ ظَٰلِمِينَ and they were وَكَانُواْ worship)
وَرَأَوۡاْ they felt regretted سُقِطَ فِيٓ أَيۡدِيهِمۡ and when وَلَمَّا wrong-doers
قَالُواْ gone astray ضَلُّواْ had قَدۡ that they أَنَّهُمۡ and saw (realized)
our رَبُّنَا have mercy on us يَرۡحَمۡنَا did not لَّمۡ if لَئِن they said
we shall certainly be لَنَكُونَنَّ us لَنَا and forgive وَيَغۡفِرۡ Lord
the losers ﴿١٤٩﴾ ٱلۡخَٰسِرِينَ among مِنَ

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrongdoers). **149.** And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗا قَالَ بِئۡسَمَا خَلَفۡتُمُونِي مِنۢ بَعۡدِيٓۖ أَعَجِلۡتُمۡ أَمۡرَ رَبِّكُمۡۖ وَأَلۡقَى ٱلۡأَلۡوَاحَ وَأَخَذَ بِرَأۡسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيۡهِۚ قَالَ ٱبۡنَ أُمَّ إِنَّ ٱلۡقَوۡمَ ٱسۡتَضۡعَفُونِي وَكَادُواْ يَقۡتُلُونَنِي فَلَا تُشۡمِتۡ بِيَ ٱلۡأَعۡدَآءَ وَلَا تَجۡعَلۡنِي مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾

his people قَوۡمِهِۦ to إِلَىٰ Moses مُوسَىٰٓ returned رَجَعَ and when وَلَمَّا
what an evil بِئۡسَمَا he said قَالَ (and) grieved أَسِفٗا angry غَضۡبَٰنَ
أَعَجِلۡتُمۡ after me مِنۢ بَعۡدِيٓ (you have done in my place) خَلَفۡتُمُونِي thing
and he وَأَلۡقَى (of) your Lord رَبِّكُمۡ (to) decree أَمۡرَ did you hasten
أَخِيهِ by head بِرَأۡسِ and seized وَأَخَذَ the tablets ٱلۡأَلۡوَاحَ threw down

O ابْنَ he said قَالَ to himself إِلَيْهِ dragging him يَجُرُّهُۥ his brother
اسْتَضْعَفُونِي the people الْقَوْمَ indeed إِنَّ (of) my mother أُمَّ son
so فَلَا to kill me يَقْتُلُونَنِي and were about وَكَادُوا overpowered me
and وَلَا the enemies الْأَعْدَاءَ over me بِيَ gloat تُشْمِتْ let not
الظَّالِمِينَ ﴿١٥٠﴾ the people الْقَوْمِ with مَعَ place me تَجْعَلْنِي do not
wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

and my وَلِأَخِي me لِي forgive اغْفِرْ O my Lord رَبِّ he said قَالَ
for وَأَنتَ Your Mercy رَحْمَتِكَ to فِي and admit us وَأَدْخِلْنَا brother
إِنَّ (of) the merciful الرَّاحِمِينَ ﴿١٥١﴾ Most Merciful أَرْحَمُ You are
the calf (for worship) الْعِجْلَ took اتَّخَذُوا those who الَّذِينَ indeed
their Lord رَّبِّهِمْ from مِّن wrath غَضَبٌ will overtake them سَيَنَالُهُمْ
وَكَذَٰلِكَ (of) the world الدُّنْيَا life الْحَيَاةِ in فِي and humiliation وَذِلَّةٌ
those who fabricate الْمُفْتَرِينَ ﴿١٥٢﴾ We do recompense نَجْزِي and thus
then ثُمَّ evil (deed) السَّيِّئَاتِ did عَمِلُوا but those who وَالَّذِينَ lies
رَبَّكَ verily إِنَّ and believed وَآمَنُوا after that مِن بَعْدِهَا repented تَابُوا
رَّحِيمٌ ﴿١٥٣﴾ (is) All-Forgiving لَغَفُورٌ after that مِن بَعْدِهَا your Lord
Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy." **152.** Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. **153.** But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾

أَخَذَ anger ٱلْغَضَبُ from Moses عَن مُّوسَى calmed سَكَتَ and when وَلَمَّا
writing whereof نُسْخَتِهَا and in وَفِى the tablets ٱلْأَلْوَاحَ he took up
they هُمْ for those لِّلَّذِينَ and mercy وَرَحْمَةٌ (was) guidance هُدًى
مُوسَىٰ and chose وَٱخْتَارَ fear ﴿١٥٤﴾ يَرْهَبُونَ (to) their Lord لِرَبِّهِمْ (who)
for لِّمِيقَٰتِنَا men رَجُلًا seventy سَبْعِينَ (of) his people قَوْمَهُۥ Moses
a ٱلرَّجْفَةُ seized them أَخَذَتْهُمُ and when فَلَمَّآ Our appointment
You شِئْتَ had لَوْ O my Lord رَبِّ he said قَالَ violent earthquake
before مِّن قَبْلُ You would have destroyed them أَهْلَكْتَهُم willed
did فَعَلَ for what بِمَا would You destroy us أَتُهْلِكُنَا and me وَإِيَّٰىَ
Your فِتْنَتُكَ but إِلَّا it is هِىَ not إِنْ among us مِنَّآ the fools ٱلسُّفَهَآءُ
You will تَشَآءُ whom مَن with it بِهَا You mislead تُضِلُّ trial
وَلِيُّنَا You أَنتَ You will تَشَآءُ whom مَن and You guide وَتَهْدِى
and have mercy وَٱرْحَمْنَا us لَنَا so forgive فَٱغْفِرْ (are) our Guardian
of those who forgive ﴿١٥٥﴾ ٱلْغَٰفِرِينَ (are) Best خَيْرُ and You وَأَنتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. **155.** And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walî* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

۞ وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

حَسَنَةً world الدُّنْيَا this هَٰذِهِ in فِي for us لَنَا and ordain ۞وَاكْتُبْ
هُدْنَا indeed we have إِنَّا the Hereafter الْآخِرَةِ and in وَفِي good
I أُصِيبُ My punishment عَذَابِي he said قَالَ to you إِلَيْكَ turned
and My وَرَحْمَتِي I will أَشَاءُ whom مَنْ therewith بِهِ afflict
I فَسَأَكْتُبُهَا thing شَيْءٍ every كُلَّ encompasses وَسِعَتْ mercy
and وَيُؤْتُونَ do right يَتَّقُونَ for those who لِلَّذِينَ shall ordain that
in Our بِآيَاتِنَا they (who) هُمْ and those وَالَّذِينَ Zakat الزَّكَاةَ pay
believe يُؤْمِنُونَ ﴿١٥٦﴾ signs

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

Prophet النَّبِيَّ the Messenger الرَّسُولَ follow يَتَّبِعُونَ those who الَّذِينَ
مَكْتُوبًا they find يَجِدُونَهُ whom الَّذِي Ummi (unlettered) الْأُمِّيَّ
and وَالْإِنْجِيلِ the Torah التَّوْرَاةِ in فِي with them عِنْدَهُمْ written
and وَيَنْهَاهُمْ to good بِالْمَعْرُوفِ He commands them يَأْمُرُهُمْ the Gospel
and He makes lawful وَيُحِلُّ evil الْمُنْكَرِ from عَنِ forbids them
عَلَيْهِمُ and prohibits وَيُحَرِّمُ the pure things الطَّيِّبَاتِ to them لَهُمُ
عَنْهُمْ and He removes وَيَضَعُ the impure things الْخَبَائِثَ on them

which ٱلَّتِى and the fetters وَٱلْأَغْلَٰلَ their burdens إِصْرَهُمْ from them
believed ءَامَنُوا۟ so those who فَٱلَّذِينَ upon them عَلَيْهِمْ were كَانَتْ
وَٱتَّبَعُوا۟ and helped him وَنَصَرُوهُ and supported him وَعَزَّرُوهُ in him بِهِۦ
مَعَهُۥٓ has been sent أُنزِلَ which ٱلَّذِىٓ the light ٱلنُّورَ and followed
the successful ٱلْمُفْلِحُونَ ﴿١٥٧﴾ they هُمُ those (are) أُو۟لَٰٓئِكَ with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾

Messenger رَسُولُ verily I (am) إِنِّى O mankind يَٰٓأَيُّهَا ٱلنَّاسُ say قُلْ
to Him لَهُۥ whom ٱلَّذِى all جَمِيعًا to you إِلَيْكُمْ (of) Allah ٱللَّهِ
and وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ dominion مُلْكُ (belongs)
He gives يُحْىِۦ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ the earth
وَرَسُولِهِ in Allah بِٱللَّهِ so believe فَـَٔامِنُوا۟ and causes death وَيُمِيتُ life
the Ummi (unlettered) ٱلْأُمِّىِّ Prophet ٱلنَّبِىِّ and His Messenger
and His وَكَلِمَٰتِهِۦ in Allah بِٱللَّهِ believes يُؤْمِنُ who ٱلَّذِى
so that you may لَعَلَّكُمْ and follow Him وَٱتَّبِعُوهُ words
مُوسَىٰٓ people قَوْمِ and from (of) وَمِن find guidance تَهْتَدُونَ ﴿١٥٨﴾
and وَبِهِۦ with truth بِٱلْحَقِّ guides يَهْدُونَ a party أُمَّةٌ (of) Moses
establishes justice يَعْدِلُونَ ﴿١٥٩﴾ therewith

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam, عليهما السلام], and follow him so that you may be guided." **159.** And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَقَطَّعْنَٰهُمُ and We divided them ٱثْنَتَىْ عَشْرَةَ (into) twelve أَسْبَاطًا tribes
أُمَمًا as communities وَأَوْحَيْنَآ and We inspired إِلَىٰ to مُوسَىٰٓ
Moses إِذِ when ٱسْتَسْقَىٰهُ asked him for water قَوْمُهُۥٓ his people
أَنِ that ٱضْرِب strike بِّعَصَاكَ with your staff ٱلْحَجَرَ the stone
فَٱنۢبَجَسَتْ and gushed forth مِنْهُ out of it ٱثْنَتَا عَشْرَةَ twelve عَيْنًا
springs قَدْ عَلِمَ (thus) knew كُلُّ each أُنَاسٍ people (group)
مَّشْرَبَهُمْ their drinking place وَظَلَّلْنَا and We provided shades عَلَيْهِمُ
on them ٱلْغَمَٰمَ (of) clouds وَأَنزَلْنَا and We sent down عَلَيْهِمُ upon
them ٱلْمَنَّ manna وَٱلسَّلْوَىٰ and quails كُلُوا۟ eat مِن of طَيِّبَٰتِ
good things مَا which رَزَقْنَٰكُمْ We have provided you وَمَا
and did not ظَلَمُونَا they wrong Us وَلَٰكِن but كَانُوٓا۟ they were
أَنفُسَهُمْ to themselves يَظْلِمُونَ ﴿١٦٠﴾ doing wrong

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

اسْكُنُوا to them لَهُمُ it was said قِيلَ and (remember) when وَإِذْ therefrom مِنْهَا and eat وَكُلُوا town الْقَرْيَةَ (in) this هَٰذِهِ dwell repentance حِطَّةٌ and say وَقُولُوا you wish شِئْتُمْ wherever حَيْثُ نَّغْفِرْ prostrate (bowing) سُجَّدًا the gate الْبَابَ and enter وَادْخُلُوا سَنَزِيدُ your sins خَطِيئَاتِكُمْ for you لَكُمْ We shall forgive (reward of) good-doers الْمُحْسِنِينَ ﴿١٦١﴾ (and) We shall increase مِنْهُمْ did wrong ظَلَمُوا those who الَّذِينَ but changed فَبَدَّلَ قِيلَ which الَّذِي other (than that) غَيْرَ word قَوْلًا amongst them رِجْزًا upon them عَلَيْهِمْ so We sent فَأَرْسَلْنَا to them لَهُمْ was said كَانُوا because بِمَا the heaven السَّمَاءِ from مِّنَ a scourage to do wrong يَظْلِمُونَ ﴿١٦٢﴾ they used

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." **162.** But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

which الَّتِي the town الْقَرْيَةِ about عَنِ and ask them وَسْأَلْهُمْ يَعْدُونَ when إِذْ (by) the sea الْبَحْرِ situated حَاضِرَةَ was كَانَتْ (the matter of) the Sabbath السَّبْتِ in فِي they transgressed [their] fish حِيتَانُهُمْ came to them تَأْتِيهِمْ when إِذْ (Saturday) and وَيَوْمَ visibly شُرَّعًا of [their] Sabbath سَبْتِهِمْ (on) day يَوْمَ come تَأْتِيهِمْ do not لَا they have sabbath يَسْبِتُونَ do not لَا (on) day

كَانُوا because بِمَا did We test them نَبْلُوهُم thus كَذَٰلِكَ to them
قَالَتْ and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used
you admonish تَعِظُونَ why did لِمَ of them مِّنْهُمْ a group أُمَّةٌ said
or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah اللَّهُ a people قَوْمًا
قَالُوا a severe شَدِيدًا punishment عَذَابًا punish them (with) مُعَذِّبُهُمْ
وَلَعَلَّهُمْ your Lord رَبِّكُمْ to إِلَىٰ to offer an excuse مَعْذِرَةً they said
refrain from disobedience يَتَّقُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). **164.** And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

they had been ذُكِّرُوا what مَا they forgot نَسُوا so when فَلَمَّا
يَنْهَوْنَ those who الَّذِينَ We delivered أَنجَيْنَا with بِهِ reminded
those الَّذِينَ but We afflicted وَأَخَذْنَا evil السُّوءِ from عَنِ forbade
بِمَا severe بَئِيسٍ with torment بِعَذَابٍ did wrong ظَلَمُوا who
but فَلَمَّا transgress يَفْسُقُونَ ﴿١٦٥﴾ they used to كَانُوا because of what
they were نُهُوا what مَّا (from) عَن persistently did عَتَوْا when they
قِرَدَةً be you كُونُوا them لَهُمْ We told قُلْنَا from [it] عَنْهُ forbidden
تَأَذَّنَ and (remember) when وَإِذْ despised خَاسِئِينَ ﴿١٦٦﴾ monkeys
upon عَلَيْهِمْ that He will send لَيَبْعَثَنَّ your Lord رَبُّكَ declared
يَسُومُهُمْ who مَن (of) Resurrection الْقِيَامَةِ Day يَوْمِ till إِلَىٰ them
indeed إِنَّ torment الْعَذَابِ a grevious سُوءَ would afflict them
and وَإِنَّهُ (in) persecution الْعِقَابِ (is) swift لَسَرِيعُ your Lord رَبَّكَ
Most Merciful رَّحِيمٌ ﴿١٦٧﴾ (is) All-Forgiving لَغَفُورٌ He

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). **166.** So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." **167.** And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّـٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

(as أُمَمًا the land ٱلْأَرْضِ in فِى and We dispersed them وَقَطَّعْنَـٰهُمْ
(are) ٱلصَّـٰلِحُونَ among them مِّنْهُمُ seperate) communities
that ذَٰلِكَ other than دُونَ and among them (are) وَمِنْهُمْ righteous
with good (blessings) بِٱلْحَسَنَـٰتِ and We tested them وَبَلَوْنَـٰهُم
turn يَرْجِعُونَ ﴿١٦٨﴾ that they may لَعَلَّهُمْ and evil (calamities) وَٱلسَّيِّـَٔاتِ
(evil) خَلْفٌ (after) them مِنۢ بَعْدِهِمْ but succeeded فَخَلَفَ (to Us)
they يَأْخُذُونَ the Book ٱلْكِتَـٰبَ (who) inherited وَرِثُوا۟ successors
and they say وَيَقُولُونَ low life ٱلْأَدْنَىٰ (of) this هَـٰذَا goods عَرَضَ grasp
عَرَضٌ comes to them يَأْتِهِمْ and if وَإِن we shall be forgiven سَيُغْفَرُ لَنَا
يُؤْخَذْ was not أَلَمْ they would seize it يَأْخُذُوهُ of the like مِّثْلُهُۥ offer
أَن (of) the Book ٱلْكِتَـٰبِ covenant مِّيثَـٰقُ on them عَلَيْهِم taken
ٱلْحَقَّ but إِلَّا Allah ٱللَّهِ about عَلَى they will say يَقُولُوا۟ not لَّا that
وَٱلدَّارُ (is) in it فِيهِ what مَا and they have studied وَدَرَسُوا۟ the truth
for لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter ٱلْـَٔاخِرَةُ and abode
you تَعْقِلُونَ ﴿١٦٩﴾ do not then أَفَلَا (are) God-fearing يَتَّقُونَ those who
understand?

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). **169.** Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ ۞ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴿١٧٢﴾

وَأَقَامُوا to the Book بِالْكِتَابِ hold fast يُمَسِّكُونَ and those who وَالَّذِينَ
نُضِيعُ shall not لَا We إِنَّا the prayer الصَّلَاةَ and established
and وَإِذْ ۞ (of) the righteous ﴿١٧٠﴾ الْمُصْلِحِينَ reward أَجْرَ waste
over فَوْقَهُمْ the mountain الْجَبَلَ We raised نَتَقْنَا (remember) when
أَنَّهُ and they thought وَظَنُّوا a canopy ظُلَّةٌ as if it was كَأَنَّهُ them
what مَا hold خُذُوا on them بِهِمْ going to fall وَاقِعٌ that it was
and وَاذْكُرُوا with strength (firmly) بِقُوَّةٍ We have given you آتَيْنَاكُم
﴿١٧١﴾ تَتَّقُونَ that you may لَعَلَّكُمْ (is) in it فِيهِ what مَا remember
took أَخَذَ and (remember) when وَإِذْ refrain from evil
from مِن (of) Adam آدَمَ Children بَنِي of مِن your Lord رَبُّكَ
and made them وَأَشْهَدَهُمْ their descendants ذُرِّيَّتَهُمْ their loins ظُهُورِهِمْ
your Lord بِرَبِّكُمْ am I not أَلَسْتُ themselves أَنفُسِهِمْ to عَلَىٰ testify
يَوْمَ you say تَقُولُوا lest أَن we testify شَهِدْنَا yes بَلَىٰ they said قَالُوا
عَنْ we were كُنَّا verily إِنَّا (of) Resurrection الْقِيَامَةِ (on) Day
unware ﴿١٧٢﴾ غَافِلِينَ this هَٰذَا of

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. **171.** And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." **172.** And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾

associated with Allah أَشْرَكَ only إِنَّمَآ you should say تَقُولُوٓا۟ or أَوْ
ذُرِّيَّةً and we are وَكُنَّا before (us) مِن قَبْلُ our forefathers ءَابَآؤُنَا
and would You أَفَتُهْلِكُنَا after them مِّنۢ بَعْدِهِمْ (their) offspring
وَكَذَٰلِكَ unrighteous ٱلْمُبْطِلُونَ ﴿١٧٣﴾ did فَعَلَ for what بِمَا destroy us
that they وَلَعَلَّهُمْ (Our) Verses ٱلْءَايَٰتِ do We explain نُفَصِّلُ and thus
story نَبَأَ to them عَلَيْهِمْ and recite وَٱتْلُ return يَرْجِعُونَ ﴿١٧٤﴾ may
but فَٱنسَلَخَ Our Signs ءَايَٰتِنَا We gave [him] ءَاتَيْنَٰهُ (of) whom ٱلَّذِىٓ
ٱلشَّيْطَٰنُ so followed him فَأَتْبَعَهُ from them مِنْهَا he turned away
those who went ٱلْغَاوِينَ ﴿١٧٥﴾ of مِنَ and he became فَكَانَ Satan
astray

173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) **174.** Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). **175.** And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ
أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَآءَ مَثَلًا
ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْخَٰسِرُونَ ﴿١٧٨﴾

We would have exalted him لَرَفَعْنَٰهُ We willed شِئْنَا and if وَلَوْ
to إِلَى clung (inclined) أَخْلَدَ but he وَلَٰكِنَّهُۥٓ with these (signs) بِهَا
فَمَثَلُهُۥ his vain desires هَوَىٰهُ and followed وَٱتَّبَعَ the earth ٱلْأَرْضِ
if إِن (of) a dog ٱلْكَلْبِ (is) like parable كَمَثَلِ and his parable
or أَوْ he lolls out his tongue يَلْهَثْ him عَلَيْهِ you attack تَحْمِلْ
that ذَّٰلِكَ he lolls out his tongue يَلْهَث if you leave him تَتْرُكْهُ
rejected كَذَّبُوا۟ who ٱلَّذِينَ (of) the people ٱلْقَوْمِ (is) parable مَثَلُ
(these) stories ٱلْقَصَصَ so narrate (these) فَٱقْصُصِ Our Signs بِـَٔايَٰتِنَا
مَثَلًا evil is سَآءَ reflect يَتَفَكَّرُونَ ﴿١٧٦﴾ that they may لَعَلَّهُمْ (to them)
بِـَٔايَٰتِنَا rejected كَذَّبُوا۟ who ٱلَّذِينَ (of) the people ٱلْقَوْمُ the example
they يَظْلِمُونَ ﴿١٧٧﴾ used كَانُوا۟ and (to) themselves وَأَنفُسَهُمْ Our Signs
ٱلْمُهْتَدِى he (is) فَهُوَ Allah ٱللَّهُ guides يَهْدِ whom مَن to wrong
فَأُو۟لَٰٓئِكَ He lets go astray يُضْلِلْ and whom وَمَن the guided one
the losers ٱلْخَٰسِرُونَ ﴿١٧٨﴾ they (are) هُمُ those

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. **177.** Evil is the parable of the people who rejected Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves. **178.** Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا
يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

وَلَقَدْ and certainly ذَرَأْنَا We have created لِجَهَنَّمَ for Hell كَثِيرًا
many مِّنَ of ٱلْجِنِّ the jinn وَٱلْإِنسِ and mankind لَهُمْ they have
قُلُوبٌ hearts لَّا do not يَفْقَهُونَ they understand بِهَا with them وَلَهُمْ
and they have أَعْيُنٌ eyes لَّا do not يُبْصِرُونَ they see بِهَا with
them وَلَهُمْ and they have ءَاذَانٌ ears لَّا do not يَسْمَعُونَ they hear بِهَآ
with them أُو۟لَٰٓئِكَ they (are) كَٱلْأَنْعَٰمِ like cattle بَلْ but هُمْ they
(are) أَضَلُّ more astray أُو۟لَٰٓئِكَ those هُمُ they ٱلْغَٰفِلُونَ ﴿١٧٩﴾ (are)
heedless ones وَلِلَّهِ and for Allah (are) ٱلْأَسْمَآءُ names ٱلْحُسْنَىٰ
excellent فَٱدْعُوهُ so invoke Him بِهَا by them وَذَرُوا۟ and leave ٱلَّذِينَ
those who يُلْحِدُونَ distort فِىٓ [in] أَسْمَٰٓئِهِۦ His names سَيُجْزَوْنَ they
will be requited مَا (for) what كَانُوا۟ they used يَعْمَلُونَ ﴿١٨٠﴾ to do

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. **180.** And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾

وَمِمَّنْ and of those خَلَقْنَآ We have created أُمَّةٌ (is) a party يَهْدُونَ
(who) guide بِٱلْحَقِّ with the truth وَبِهِۦ and with it يَعْدِلُونَ ﴿١٨١﴾ they
do justice وَٱلَّذِينَ and those who كَذَّبُوا۟ have rejected بِـَٔايَٰتِنَا Our
Signs سَنَسْتَدْرِجُهُم We shall gradually take them (to ruin) مِّنْ حَيْثُ from
where لَا will not يَعْلَمُونَ ﴿١٨٢﴾ they know وَأُمْلِى though I will respite
them لَهُمْ إِنَّ (but) certainly كَيْدِى My plan مَتِينٌ ﴿١٨٣﴾ (is) strong
أَوَلَمْ did not يَتَفَكَّرُوا۟ they reflect مَا (there is) not بِصَاحِبِهِم in their
companion مِّن any جِنَّةٍ madness إِنْ not هُوَ (is) He إِلَّا but نَذِيرٌ

in فِي	they look يَنظُرُوا	did not أَوَلَمْ	plain مُّبِينٌ ﴿١٨٤﴾	a warner			مَلَكُوتِ
and وَمَا	and the earth وَالْأَرْضِ	(of) the heavens السَّمَٰوَٰتِ	dominion				
and وَأَنْ	(every) thing شَيْءٍ	of مِن	Allah اللَّهُ	has created خَلَقَ	what		
their أَجَلُهُمْ	drawn near قَدِ اقْتَرَبَ	has يَكُونَ	that أَن	maybe عَسَىٰ	that		
after this بَعْدَهُ	message حَدِيثٍ	then in what فَبِأَيِّ	term (of life)				
they will believe يُؤْمِنُونَ ﴿١٨٥﴾							

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. **182.** Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. **183.** And I respite them; certainly My Plan is strong. **184.** Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner. **185.** Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَن يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

then there is no فَلَا	Allah اللَّهُ	lets go astray يُضْلِلِ	whom مَن	
طُغْيَانِهِمْ in فِي	and He leaves them وَيَذَرُهُمْ	for him لَهُ	guide هَادِيَ	
they ask يَسْأَلُونَكَ	they wander blindly يَعْمَهُونَ ﴿١٨٦﴾	their transgression		
its appointed مُرْسَاهَا	when (is) أَيَّانَ	the Hour السَّاعَةِ	about عَنِ	you
my رَبِّي	(is) with عِندَ	its knowledge عِلْمُهَا	only إِنَّمَا	say قُلْ times
He هُوَ	but إِلَّا	its time لِوَقْتِهَا	(can) manifest it يُجَلِّيهَا	none لَا Lord
and وَالْأَرْضِ	the heavens السَّمَاوَاتِ	in فِي	it (will) weigh heavy ثَقُلَتْ	
suddenly بَغْتَةً	but إِلَّا	shall it come to you تَأْتِيكُمْ	not لَا	the earth
عَنْهَا very knowledgeable حَفِيٌّ	as if you were كَأَنَّكَ	they ask you يَسْأَلُونَكَ		
اللَّهِ (is) with عِندَ	its knowledge عِلْمُهَا	only إِنَّمَا	say قُلْ	about it
know يَعْلَمُونَ ﴿١٨٧﴾	do not لَا	people النَّاسِ	most أَكْثَرَ	but وَلَٰكِنَّ Allah

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. **187.** They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿١٨٨﴾ ۞هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾

any good نَفۡعٗا for myself لِنَفۡسِي I possess أَمۡلِكُ do not لَّآ say قُل
Allah ٱللَّهُ wished شَآءَ that مَا except إِلَّا any harm ضَرًّا nor وَلَا
(of) the unseen ٱلۡغَيۡبَ knowledge أَعۡلَمُ I had كُنتُ and if وَلَوۡ
(all sorts of) ٱلۡخَيۡرِ of مِنَ I should have abundance لَٱسۡتَكۡثَرۡتُ
I am أَنَا۠ not إِنۡ the evil ٱلسُّوٓءُ touched Me مَسَّنِيَ and not وَمَا good
for لِّقَوۡمٖ and a herald of glad-tidings وَبَشِيرٞ a warner نَذِيرٞ but إِلَّا
created خَلَقَكُم Who has ٱلَّذِي He هُوَ۞ believing يُؤۡمِنُونَ ﴿١٨٨﴾ people
مِنۡهَا and He made وَجَعَلَ single وَٰحِدَةٖ a person نَّفۡسٖ from مِّن you
in her إِلَيۡهَا that he finds comfort لِيَسۡكُنَ its mate زَوۡجَهَا out of it
he covered her (he had sexual contact with تَغَشَّىٰهَا and when فَلَمَّا
and moved فَمَرَّتۡ light خَفِيفٗا a burden حَمۡلًا she bore حَمَلَتۡ her)
they دَّعَوَا she grew heavy أَثۡقَلَت but when فَلَمَّآ with it بِهِۦ about
You ءَاتَيۡتَنَا that if لَئِنۡ their Lord رَبَّهُمَا Allah ٱللَّهَ (both) invoked
مِنَ we shall indeed be لَّنَكُونَنَّ a goodly (child) صَٰلِحٗا gave us
the grateful ٱلشَّٰكِرِينَ ﴿١٨٩﴾ among

188. Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." **189.** It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might

enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾

جَعَلَا a goodly (child) صَٰلِحًا He gave them ءَاتَىٰهُمَا but when فَلَمَّآ
in that (which) فِيمَآ partners شُرَكَآءَ to Him لَهُۥ they attributed
عَمَّا (is) Allah ٱللَّهُ but Exalted فَتَعَٰلَى .He had given them ءَاتَىٰهُمَا
do أَيُشْرِكُونَ they associate (with Him) يُشْرِكُونَ ﴿١٩٠﴾ above that (which)
يَخْلُقُ can not لَا who مَا they associate (partners with Allah)
and no وَلَا are created يُخْلَقُونَ ﴿١٩١﴾ but they وَهُمْ anything شَيْـًٔا create
أَنفُسَهُمْ nor وَلَآ help نَصْرًا them لَهُمْ they can give يَسْتَطِيعُونَ
you call تَدْعُوهُمْ and if وَإِن they can help يَنصُرُونَ ﴿١٩٢﴾ themselves
they follow يَتَّبِعُوكُمْ will not لَا the guidance ٱلْهُدَىٰ to إِلَى them
whether you call أَدَعَوْتُمُوهُمْ for you عَلَيْكُمْ (it is the) same سَوَآءٌ you
silent صَٰمِتُونَ ﴿١٩٣﴾ you (are) أَنتُمْ or أَمْ them

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. **191.** Do they attribute as partners to Allâh those who created nothing but they themselves are created? **192.** No help can they give them, nor can they help themselves. **193.** And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾

دُونِ than	مِن	you invoke	تَدْعُونَ	those whom	ٱلَّذِينَ	indeed	إِنَّ
so فَٱدْعُوهُمْ	like you	أَمْثَالُكُمْ	(are) slaves	عِبَادٌ	Allah	ٱللَّهِ	other
if إِن	you	لَكُمْ	and let them answer	فَلْيَسْتَجِيبُوا۟	invoke them		
يَمْشُونَ feet	أَرْجُلٌ	have they	أَلَهُمْ	truthful	صَٰدِقِينَ ﴿١٩٤﴾	you are	كُنتُمْ
يَبْطِشُونَ hands	أَيْدٍ	they have	لَهُمْ	or أَمْ	therewith	بِهَآ	they walk
يُبْصِرُونَ eyes	أَعْيُنٌ	they have	لَهُمْ	or أَمْ	therewith	بِهَآ	they hold
يَسْمَعُونَ ears	ءَاذَانٌ	they have	لَهُمْ	or أَمْ	therewith	بِهَآ	they see
your partners شُرَكَآءَكُمْ	invoke	ٱدْعُوا۟	say قُلِ	therewith	بِهَآ	they hear	
تُنظِرُونِ ﴿١٩٥﴾ and do not	فَلَا	plot against Me	كِيدُونِ	then	ثُمَّ	(of Allah)	
(is) Allah ٱللَّهُ	my protector	وَلِـِّۧىَ	indeed	إِنَّ	you give Me respite		
يَتَوَلَّى and He	وَهُوَ	the Book	ٱلْكِتَٰبَ	revealed	نَزَّلَ	Who	ٱلَّذِى
		the righteous	ٱلصَّٰلِحِينَ ﴿١٩٦﴾	protects			

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. **195.** Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! **196.** Verily, my *Walî* is Allâh Who has revealed the Book (the Qur'ân), and He protects the righteous.

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

other than Him	مِن دُونِهِۦ	you invoke	تَدْعُونَ	and those whom	وَٱلَّذِينَ		
أَنفُسَهُمْ nor can	وَلَآ	help you	نَصْرَكُمْ	they can not	لَا يَسْتَطِيعُونَ		
you call them	تَدْعُوهُمْ	and if	وَإِن	they help	يَنصُرُونَ ﴿١٩٧﴾	themselves	
and وَتَرَىٰهُمْ	they hear	يَسْمَعُوا۟	do not	لَا	the guidance	ٱلْهُدَىٰ	to إِلَى
but they وَهُمْ	at you	إِلَيْكَ	they are looking	يَنظُرُونَ	you see them		
and وَأْمُرْ	forgiveness	ٱلْعَفْوَ	hold	خُذِ	they see	يُبْصِرُونَ ﴿١٩٨﴾	do not لَا
ٱلْجَٰهِلِينَ ﴿١٩٩﴾ from	عَنِ	and turn away	وَأَعْرِضْ	the good	بِٱلْعُرْفِ	command	
ٱلشَّيْطَٰنِ from	مِنَ	incites you	يَنزَغَنَّكَ	and if	وَإِمَّا	the ignorant	

with بِٱللَّهِ then seek refuge فَٱسْتَعِذْ an evil incitement نَزْغٌ Satan
All-Knowing ﴿٢٠٠﴾ عَلِيمٌ (is) All-Hearing سَمِيعٌ indeed He إِنَّهُۥ Allah

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." **198.** And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. **199.** Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). **200.** And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَـٰٓئِفٌ مِّنَ ٱلشَّيْطَـٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَـٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

مَسَّهُمْ when إِذَا feared Allah ٱتَّقَوْا۟ those who ٱلَّذِينَ indeed إِنَّ
Satan ٱلشَّيْطَـٰنِ from مِّنَ an evil thought طَـٰٓئِفٌ touches them
see ﴿٢٠١﴾ مُّبْصِرُونَ they هُم and then فَإِذَا they remember تَذَكَّرُوا۟
they plunge them deeper يَمُدُّونَهُمْ and their brothers وَإِخْوَٰنُهُمْ (aright)
they relax (cease) ﴿٢٠٢﴾ يُقْصِرُونَ do not لَا and ثُمَّ error ٱلْغَىِّ in فِى
قَالُوا۟ a miracle بِـَٔايَةٍ you bring them تَأْتِهِم do not لَمْ and when وَإِذَا
say قُلْ you chosen one? ٱجْتَبَيْتَهَا why have not لَوْلَا they say
مِن to me إِلَىَّ is revealed يُوحَىٰٓ what مَا I follow أَتَّبِعُ only إِنَّمَآ
رَّبِّكُمْ from مِن insight بَصَآئِرُ this (is) هَـٰذَا my Lord رَّبِّى from
for people لِّقَوْمٍ and mercry وَرَحْمَةٌ and guidance وَهُدًى your Lord
believing ﴿٢٠٣﴾ يُؤْمِنُونَ

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). **202.** But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. **203.** And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

listen فَٱسْتَمِعُوا۟ the Quran ٱلْقُرْءَانُ is recited قُرِئَ and when وَإِذَا
are تُرْحَمُونَ ﴿٢٠٤﴾ so that you لَعَلَّكُمْ and keep silent وَأَنصِتُوا۟ to it لَهُۥ
نَفْسِكَ in فِى your Lord رَّبَّكَ and remember وَٱذْكُر shown mercy
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart
وَٱلْءَاصَالِ in the mornings بِٱلْغُدُوِّ words ٱلْقَوْلِ of مِنَ loudness ٱلْجَهْرِ
ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ of مِّنَ be تَكُن and do not وَلَا and the evenings
your رَبِّكَ (are) with عِندَ those who ٱلَّذِينَ indeed إِنَّ unheedful
His عِبَادَتِهِۦ from عَنْ turn away in pride يَسْتَكْبِرُونَ do not لَا Lord
and before Him وَلَهُۥ and they glorify Him وَيُسَبِّحُونَهُۥ worship
they prostrate يَسْجُدُونَ ۩ ﴿٢٠٦﴾

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (*Tafsir At-Tabari*) **205.** And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. **206.** Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

سُورَةُ الأَنفَال

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

ٱلْأَنفَالُ say قُلِ spoils of war ٱلْأَنفَالِ about عَنِ they ask you يَسْـَٔلُونَكَ
فَٱتَّقُوا۟ and the Messenger وَٱلرَّسُولِ (are) for Allah لِلَّهِ spoils of war
بَيْنِكُمْ (things) ذَاتَ and set right وَأَصْلِحُوا۟ Allah ٱللَّهَ so fear
and His Messenger وَرَسُولَهُۥٓ Allah ٱللَّهَ and obey وَأَطِيعُوا۟ among you

the ٱلْمُؤْمِنُونَ only إِنَّمَا believers مُّؤْمِنِينَ ۝١ you are كُنتُم if إِن
Allah ٱللَّهُ is mentioned ذُكِرَ when إِذَا (are) those ٱلَّذِينَ believers
عَلَيْهِمْ is recited تُلِيَتْ and when وَإِذَا their hearts قُلُوبُهُمْ quake وَجِلَتْ
إِيمَانًا they increase them زَادَتْهُمْ His Verses ءَايَٰتُهُۥ to them
they put their trust يَتَوَكَّلُونَ ۝٢ their Lord رَبِّهِمْ and in وَعَلَىٰ in faith
and out of what وَمِمَّا prayer ٱلصَّلَوٰةَ establish يُقِيمُونَ who ٱلَّذِينَ
they spend يُنفِقُونَ ۝٣ We have provided them رَزَقْنَٰهُمْ

Sûrat 8. Al-Anfâl
(The Spoils of War)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. **2.** The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); **3.** Who perform *As-Salât* (*Iqâmat-as- Salât*) and spend out of that We have provided them.

أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّاۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٤ كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ۝٦ وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ۝٧

in حَقًّا the believers ٱلْمُؤْمِنُونَ they (who are) هُمُ these (are) أُوْلَٰٓئِكَ
their رَبِّهِمْ with عِندَ (high) ranks دَرَجَٰتٌ they have لَّهُمْ truth
كَرِيمٌ ۝٤ and sustenance وَرِزْقٌ and forgiveness وَمَغْفِرَةٌ Lord
مِنۢ your Lord رَبُّكَ brought you out أَخْرَجَكَ as كَمَآ generous
a party فَرِيقًا and verily وَإِنَّ in truth بِٱلْحَقِّ your home بَيْتِكَ from
يُجَٰدِلُونَكَ disliked (it) لَكَٰرِهُونَ ۝٥ the believers ٱلْمُؤْمِنِينَ among مِّنَ
after what بَعْدَمَا the truth ٱلْحَقِّ about فِى they dispute with you

to إِلَى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest تَبَيَّنَ
وَإِذْ (are) looking (at it) يَنظُرُونَ ۝٦ while they وَهُمْ the death ٱلْمَوْتِ
of ٱلطَّآئِفَتَيْنِ one إِحْدَى Allah ٱللَّهُ promised you يَعِدُكُمُ and when
and you وَتَوَدُّونَ for you لَكُمْ that it shall be أَنَّهَا the two groups
تَكُونُ having arms ذَاتِ ٱلشَّوْكَةِ (one) without غَيْرَ that أَنَّ wish
يُحِقَّ that أَن Allah ٱللَّهُ but willed وَيُرِيدُ for you لَكُمْ should be
and cut off وَيَقْطَعَ by His words بِكَلِمَٰتِهِۦ the truth ٱلْحَقَّ He justifies
(of) the disbelievers ٱلْكَٰفِرِينَ ۝٧ roots دَابِرَ

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). **5.** As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, **6.** Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). **7.** And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ۝٨ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ۝٩ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝١٠

and proves false وَيُبْطِلَ the truth ٱلْحَقَّ that He proves true لِيُحِقَّ
ٱلْمُجْرِمُونَ ۝٨ dislike (it) كَرِهَ even though وَلَوْ the falsehood ٱلْبَٰطِلَ
(of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers
indeed I أَنِّى (to) you لَكُمْ and He answered فَٱسْتَجَابَ your Lord
of angels مِّنَ ٱلْمَلَٰٓئِكَةِ with a thousand بِأَلْفٍ shall help you مُمِدُّكُم
ٱللَّهُ do this جَعَلَهُ and did not وَمَا one after another مُرْدِفِينَ ۝٩
and that be set at وَلِتَطْمَئِنَّ (as) glad tidings بُشْرَىٰ but إِلَّا Allah
victory ٱلنَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith بِهِۦ rest
ٱللَّهَ indeed إِنَّ (of) Allah ٱللَّهِ presence عِندِ from مِنْ but إِلَّا
All-Wise حَكِيمٌ ۝١٠ (is) All-Mighty عَزِيزٌ Allah

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. **9.** (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." **10.** Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

(with) a ٱلنُّعَاسَ He covered you يُغَشِّيكُمُ (remember) when إِذْ
and He وَيُنَزِّلُ from Him مِّنْهُ as a security أَمَنَةً drowsiness
لِّيُطَهِّرَكُم rain مَآءً the sky ٱلسَّمَآءِ from مِّنَ on you عَلَيْكُم sent down
عَنكُمْ and take away وَيُذْهِبَ thereby بِهِۦ that He may cleanse you
and وَلِيَرْبِطَ (of) Satan ٱلشَّيْطَٰنِ pollution (dirt) رِجْزَ from you
بِهِ and make firm وَيُثَبِّتَ your hearts قُلُوبِكُمْ (on) عَلَىٰ strengthen
inspired يُوحِى (remember) when إِذْ (your) feet ﴿١١﴾ ٱلْأَقْدَامَ thereby
with مَعَكُمْ I am أَنِّى the angels ٱلْمَلَٰٓئِكَةِ (to) إِلَى your Lord رَبُّكَ
سَأُلْقِى have believed ءَامَنُوا۟ those who ٱلَّذِينَ so keep firm فَثَبِّتُوا۟ you
كَفَرُوا۟ (of) those who ٱلَّذِينَ hearts قُلُوبِ in فِى I shall cast
ٱلْأَعْنَاقِ above فَوْقَ so strike فَٱضْرِبُوا۟ the terror ٱلرُّعْبَ disbelieved
﴿١٢﴾ بَنَانٍ all كُلَّ from them مِنْهُمْ and strike وَٱضْرِبُوا۟ (their) necks
fingertips

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. **12.** (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

ذَٰلِكَ this (is) بِأَنَّهُمْ because they شَآقُّوا۟ defied ٱللَّهَ Allah وَرَسُولَهُۥ and His Messenger وَمَن and whoever يُشَاقِقِ defies ٱللَّهَ Allah وَرَسُولَهُۥ and His Messenger فَإِنَّ then indeed ٱللَّهَ Allah شَدِيدُ (is) severe ٱلْعِقَابِ ﴿١٣﴾ (in) punishment ذَٰلِكُمْ that is (the torment) فَذُوقُوهُ so taste it وَأَنَّ and that لِلْكَٰفِرِينَ for disbelievers عَذَابَ (is) torment ٱلنَّارِ ﴿١٤﴾ (of) the Fire يَٰٓأَيُّهَا O you ٱلَّذِينَ who ءَامَنُوٓا۟ believe إِذَا when لَقِيتُمُ you meet ٱلَّذِينَ those who كَفَرُوا۟ disbelieve زَحْفًا in a battle-field فَلَا do not تُوَلُّوهُمُ turn to them ٱلْأَدْبَارَ ﴿١٥﴾ (your) backs وَمَن and whoever يُوَلِّهِمْ turns to them يَوْمَئِذٍ that Day دُبُرَهُۥٓ his back إِلَّا except مُتَحَرِّفًا as strategy لِّقِتَالٍ of war أَوْ or مُتَحَيِّزًا retreat إِلَىٰ to فِئَةٍ a troop فَقَدْ he certainly بَآءَ incurred بِغَضَبٍ wrath مِّنَ of ٱللَّهِ Allah وَمَأْوَىٰهُ and his abode جَهَنَّمُ is Hell وَبِئْسَ [and] worst indeed ٱلْمَصِيرُ ﴿١٦﴾ (is that) destination

13. This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment. **14.** This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. **15.** O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. **16.** And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

فَلَمْ so did not تَقْتُلُوهُمْ you kill them وَلَٰكِنَّ but ٱللَّهَ Allah قَتَلَهُمْ killed them وَمَا and did not رَمَيْتَ you throw إِذْ when رَمَيْتَ you

that He may test وَلِيُبْلِيَ threw رَمَىٰ Allah ٱللَّهَ but وَلَٰكِنَّ threw
إِنَّ fair حَسَنًا a trial بَلَآءً from Him مِنْهُ the believers ٱلْمُؤْمِنِينَ
All-Knowing عَلِيمٌ ﴿١٧﴾ (is) All-Hearing سَمِيعٌ Allah ٱللَّهَ certainly
makes مُوهِنُ Allah ٱللَّهَ and certainly وَأَنَّ this (is the case) ذَٰلِكُمْ
if إِن (of) the disbelievers ٱلْكَٰفِرِينَ ﴿١٨﴾ evil designs كَيْدِ feeble
جَآءَكُمُ then certainly فَقَدْ you had sought a judgement تَسْتَفْتِحُوا۟
you تَنتَهُوا۟ and if وَإِن the judgement ٱلْفَتْحُ has come to you
you تَعُودُوا۟ and if وَإِن for you لَّكُمْ better خَيْرٌ that is فَهُوَ desist
avail تُغْنِيَ and shall not وَلَن We shall return (too) نَعُدْ will return
it be كَثُرَتْ though وَلَوْ anything شَيْـًٔا your forces فِئَتُكُمْ you عَنكُمْ
the ٱلْمُؤْمِنِينَ ﴿١٩﴾ (is) with مَعَ Allah ٱللَّهَ [and) that وَأَنَّ numerous
believers

17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. **18.** This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelieves. **19.** (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾

ٱللَّهَ obey أَطِيعُوا۟ have believed ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
turn away تَوَلَّوْا۟ and do not وَلَا and His Messenger وَرَسُولَهُۥ Allah
وَلَا hear (His command) تَسْمَعُونَ ﴿٢٠﴾ when you وَأَنتُمْ from Him عَنْهُ
سَمِعْنَا said قَالُوا۟ like those who كَٱلَّذِينَ you be تَكُونُوا۟ and do not
verily إِنَّ ۞ hear يَسْمَعُونَ ﴿٢١﴾ not لَا but they وَهُمْ we have heard
ٱلصُّمُّ Allah ٱللَّهِ to عِندَ (of) living creatures ٱلدَّوَآبِّ worst شَرَّ
use يَعْقِلُونَ ﴿٢٢﴾ do not لَا who ٱلَّذِينَ the dumb ٱلْبُكْمُ (are) the deaf

خَيْرًا in them فِيهِمْ Allah ٱللَّهُ known عَلِمَ had وَلَوْ (their) reason
and وَلَوْ He would have made them listen لَأَسْمَعَهُمْ (of) any good
they would have لَتَوَلَّوا۟ He had made them listen أَسْمَعَهُمْ even if
averse مُّعْرِضُونَ ﴿٢٣﴾ while they (were) وَّهُم turned away

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing. **21.** And be not like those who say: "We have heard," but they hear not. **22.** Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. **23.** Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

لِلَّهِ respond ٱسْتَجِيبُوا۟ have believed ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah
and know وَٱعْلَمُوٓا۟ which gives you life يُحْيِيكُمْ to that لِمَا you
a man ٱلْمَرْءِ between بَيْنَ comes in يَحُولُ Allah ٱللَّهَ that أَنَّ
you تُحْشَرُونَ ﴿٢٤﴾ to Him إِلَيْهِ and that وَأَنَّهُۥٓ and his heart وَقَلْبِهِۦ
not لَّا mischief (trial) فِتْنَةً and fear وَٱتَّقُوا۟ shall be gathered
of you مِنكُمْ wronged ظَلَمُوا۟ those who ٱلَّذِينَ which afflict تُصِيبَنَّ
Allah (is) ٱللَّهَ that أَنَّ and know وَٱعْلَمُوٓا۟ particularly خَآصَّةً
(in) punishment ٱلْعِقَابِ ﴿٢٥﴾ severe شَدِيدُ

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. **25.** And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَاذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ
تَعْلَمُونَ ﴿٢٧﴾ وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

(were) few قَلِيلٌ you أَنتُمْ when إِذْ and remember وَٱذْكُرُوٓا۟
(and) you تَخَافُونَ the land ٱلْأَرْضِ in فِى reckoned weak مُّسْتَضْعَفُونَ
the people ٱلنَّاسُ do away with you يَتَخَطَّفَكُمُ that أَن were afraid
and strengthened وَأَيَّدَكُم so He provided you with refuge فَـَٔاوَىٰكُمْ
ٱلطَّيِّبَٰتِ with مِّنَ and provided you وَرَزَقَكُم with His help بِنَصْرِهِۦ you
يَٰٓأَيُّهَا give thanks تَشْكُرُونَ ﴿٢٦﴾ so that you may لَعَلَّكُمْ good things
you betray تَخُونُوا۟ do not لَا have believed ءَامَنُوا۟ who ٱلَّذِينَ O you
أَمَٰنَٰتِكُمْ nor betray وَتَخُونُوٓا۟ and the Messenger وَٱلرَّسُولَ Allah ٱللَّهَ
أَنَّمَآ and know وَٱعْلَمُوٓا۟ know تَعْلَمُونَ ﴿٢٧﴾ while you وَأَنتُمْ your trusts
and your children وَأَوْلَٰدُكُمْ your possessions أَمْوَٰلُكُمْ that merely
أَجْرٌ with Him عِندَهُۥٓ Allah ٱللَّهَ and that وَأَنَّ (are) a trial فِتْنَةٌ
(is) a great عَظِيمٌ ﴿٢٨﴾ reward

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. **27.** O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât*. **28.** And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ ذُو ٱلْفَضْلِ
ٱلْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ
ٱلْمَٰكِرِينَ ﴿٣٠﴾

you fear تَتَّقُوا۟ if إِن have believed ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
وَيُكَفِّرْ a criterion فُرْقَانًا you لَّكُمْ He will grant يَجْعَل Allah ٱللَّهَ
and وَيَغْفِرْ your sins سَيِّـَٔاتِكُمْ for you عَنكُمْ and will expiate
bounty ٱلْفَضْلِ (is) Lord ذُو and Allah وَٱللَّهُ you لَكُمْ forgive
they يَمْكُرُ and (remember) when وَإِذْ (of) the great ٱلْعَظِيمِ ﴿٢٩﴾

have disbelieved كَفَرُوا those who ٱلَّذِينَ against you بِكَ plotted
or أَوْ they kill you يَقْتُلُوكَ or أَوْ that they imprison you لِيُثْبِتُوكَ
and وَيَمْكُرُ and they were plotting وَيَمْكُرُونَ drive you away يُخْرِجُوكَ
(is) Best خَيْرُ and Allah وَٱللَّهُ Allah (as well) ٱللَّهُ was planning
(of) the planners ٱلْمَـٰكِرِينَ ﴿٣٠﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. **30.** And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ ۙ إِنْ هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

Our Verses ءَايَـٰتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا
لَقُلْنَا we wish نَشَآءُ if لَوْ we have heard قَدْ سَمِعْنَا they say قَالُوا۟
إِلَّآ this هَـٰذَآ (is) not إِنْ (of) this هَـٰذَآ the like مِثْلَ we can say
and وَإِذْ (of) the ancient people ٱلْأَوَّلِينَ ﴿٣١﴾ tales أَسَـٰطِيرُ but
is كَانَ if إِن O Allah ٱللَّهُمَّ they said قَالُوا۟ (remember) when
فَأَمْطِرْ You عِندِكَ from مِنْ the truth ٱلْحَقَّ (indeed) هُوَ this هَـٰذَا
from مِّنَ stones حِجَارَةً upon us عَلَيْنَا then (You) rain down
﴿٣٢﴾ أَلِيمٍ torment بِعَذَابٍ bring us ٱئْتِنَا or أَوِ the sky ٱلسَّمَآءِ
that He لِيُعَذِّبَهُمْ (for) Allah ٱللَّهُ is كَانَ and not وَمَا a painful
and وَمَا (are) among them فِيهِمْ while you وَأَنتَ punishes them
وَهُمْ He Who will punish them مُعَذِّبَهُمْ Allah ٱللَّهُ is كَانَ not
seek forgiveness يَسْتَغْفِرُونَ ﴿٣٣﴾ while they

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." **32.** And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." **33.** And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

punish يُعَذِّبَهُمُ that should not أَلَّا is with them لَهُمْ but what وَمَا
hindering (people) يَصُدُّونَ while they (are) وَهُمْ Allah اللَّهُ them
كَانُوا and not وَمَا the sacred الْحَرَامِ Mosque الْمَسْجِدِ from عَنِ
its أَوْلِيَاؤُهُ none (can be) إِنْ its guardians أَوْلِيَاءَهُ they are
most أَكْثَرَهُمْ but وَلَٰكِنَّ the pious الْمُتَّقُونَ except إِلَّا guardians
صَلَاتُهُمْ was كَانَ and not وَمَا know ﴿٣٤﴾ يَعْلَمُونَ do not لَا of them
مُكَاءً except إِلَّا the House الْبَيْتِ at عِنْدَ their prayer
the الْعَذَابَ so taste فَذُوقُوا and hand-clapping وَتَصْدِيَةً whistling
deny ﴿٣٥﴾ تَكْفُرُونَ you used to كُنْتُمْ for what بِمَا punishment
disbelieve

34. And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm,* and they are not its guardians? None can be its guardians except *Al-Muttaqûn* (the pious), but most of them know not. **35.** Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

they يُنْفِقُونَ have disbelieved كَفَرُوا those who الَّذِينَ indeed إِنَّ
عَنْ that they hinder (people) لِيَصُدُّوا their wealth أَمْوَالَهُمْ spend
they will keep spending فَسَيُنْفِقُونَهَا (of) Allah اللَّهِ way سَبِيلِ from
an حَسْرَةً for them عَلَيْهِمْ it will become تَكُونُ and then ثُمَّ it

and those وَالَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish
they يُحْشَرُونَ (٣٦) Hell جَهَنَّمَ to إِلَىٰ have disbelieved كَفَرُوا who
Allah اللَّهُ in order that may distinguish لِيَمِيزَ shall be gathered
and will put وَيَجْعَلَ the good الطَّيِّبِ from مِنَ the wicked الْخَبِيثَ
فَيَرْكُمَهُ (another) بَعْضٍ on عَلَىٰ (one) بَعْضَهُ the wicked الْخَبِيثَ
into فِي and will cast them فَيَجْعَلَهُ all جَمِيعًا and will pile them
(who are) الْخَاسِرُونَ (٣٧) they هُمُ those (are) أُولَٰئِكَ Hell جَهَنَّمَ
the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. **37.** In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ (٣٨) وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (٣٩) وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (٤٠)

يَنتَهُوا if إِن have disbelieved كَفَرُوا to those who لِّلَّذِينَ say قُل
past قَدْ سَلَفَ what مَّا they will be forgiven يُغْفَرْ لَهُم they desist
سُنَّتُ preceded مَضَتْ then has فَقَدْ they revert يَعُودُوا but if وَإِن
and fight them وَقَاتِلُوهُمْ (of) the ancients الْأَوَّلِينَ (٣٨) examples
and وَيَكُونَ mischief فِتْنَةٌ there is تَكُونَ no لَا until حَتَّىٰ
for Allah لِلَّهِ all of it كُلُّهُ the religion (Islam) الدِّينُ becomes
بِمَا Allah اللَّهَ then certainly فَإِنَّ they cease انتَهَوْا but if فَإِنِ
تَوَلَّوْا and if وَإِن (is) All-Seeing بَصِيرٌ (٣٩) they do يَعْمَلُونَ of what
(is) مَوْلَاكُمْ Allah اللَّهَ that أَنَّ then know فَاعْلَمُوا they turn away
and an وَنِعْمَ Portector الْمَوْلَىٰ an Excellent نِعْمَ your Protector
Helper النَّصِيرُ (٤٠) Excellent

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). **39.** And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. **40.** And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾

war-booty that you may gain غَنِمْتُم that أَنَّمَا and know ۞ وَٱعْلَمُوٓا۟
one fifth of it خُمُسَهُۥ to Allah لِلَّهِ verily فَأَنَّ whatever شَىْءٍ of مِّن
the ٱلْقُرْبَىٰ and to وَلِذِى and to the Messenger وَلِلرَّسُولِ (is assigned)
and the وَٱلْمَسَـٰكِينِ (and also) the orphans وَٱلْيَتَـٰمَىٰ near relatives
كُنتُمْ if إِن and the wayfarer وَٱبْنِ ٱلسَّبِيلِ poor who do not beg
and in that which وَمَآ in Allah بِٱللَّهِ have believed ءَامَنتُم you
on the Day يَوْمَ Our slave عَبْدِنَا to عَلَىٰ We sent down أَنزَلْنَا
the two ٱلْجَمْعَانِ met ٱلْتَقَى the Day when يَوْمَ (of) criterion ٱلْفُرْقَانِ
﴿٤١﴾ قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ and Allah وَٱللَّهُ forces
(is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَـٰدِ ۙ وَلَـٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

side of the valley بِٱلْعُدْوَةِ you (were) أَنتُم (remember) when إِذْ
ٱلْقُصْوَىٰ on the side بِٱلْعُدْوَةِ and they (were) وَهُم on the near ٱلدُّنْيَا
مِنكُمْ on the ground lower أَسْفَلَ and the caravan وَٱلرَّكْبُ further
you had made a mutual تَوَاعَدتُّمْ even if وَلَوْ than you
فِى you would certainly have failed لَٱخْتَلَفْتُمْ appointment to meet
that might لِّيَقْضِىَ but (you met) وَلَـٰكِن the appointment ٱلْمِيعَـٰدِ in
that was (already) كَانَ a matter أَمْرًا Allah ٱللَّهُ accomplish

those who مَنْ so that might be destroyed لِّيَهْلِكَ ordained مَفْعُولًا		
وَيَحْيَىٰ a clear evidence بَيِّنَةٍ with عَنۢ to be destroyed هَلَكَ were		
a بَيِّنَةٍ with عَنۢ to live حَيَّ those who were مَنْ and might live		
(is) All-Hearer لَسَمِيعٌ Allah ٱللَّهَ and surely وَإِنَّ clear evidence		
All-Knower عَلِيمٌ ﴿٤٢﴾		

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

فِى Allah ٱللَّهُ showed them to you يُرِيكَهُمُ (remember) when إِذْ		
He had shown أَرَىٰكَهُمْ if وَلَوْ as few قَلِيلًا your dream مَنَامِكَ in		
you would surely have been لَّفَشِلْتُمْ as many كَثِيرًا them to you		
in فِى and you would surely have disputed وَلَتَنَٰزَعْتُمْ discouraged		
saved (you) سَلَّمَ Allah ٱللَّهَ but وَلَٰكِنَّ making a decision ٱلْأَمْرِ		
of what is in بِذَاتِ (is) All-Knower عَلِيمٌۢ certainly He إِنَّهُۥ		
He يُرِيكُمُوهُمْ and (remember) when وَإِذْ the breasts ٱلصُّدُورِ ﴿٤٣﴾		
your أَعْيُنِكُمْ in فِىٓ you met ٱلْتَقَيْتُمْ when إِذِ showed them to you		
فِىٓ and He made you appear as few وَيُقَلِّلُكُمْ as few قَلِيلًا eyes		
Allah ٱللَّهُ so that might accomplish لِيَقْضِىَ their eyes أَعْيُنِهِمْ in		
and وَإِلَى ordained مَفْعُولًا that was (already) كَانَ a matter أَمْرًا		
all matters (for decision) ٱلْأُمُورُ ﴿٤٤﴾ return تُرْجَعُ Allah ٱللَّهِ to		

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts. **44.** And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓاْ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

you meet لَقِيتُمْ when إِذَا believe ءَامَنُوٓاْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and وَٱذْكُرُواْ take a firm stand against (them) فَٱثْبُتُواْ a force فِئَةً
so that لَّعَلَّكُمْ much كَثِيرًا Allah ٱللَّهَ remember (the Name of)
Allah ٱللَّهَ and obey وَأَطِيعُواْ be successful تُفْلِحُونَ ﴿٤٥﴾ you may
فَتَفْشَلُواْ dispute تَنَٰزَعُواْ and do not وَلَا and His Messenger وَرَسُولَهُۥ
your strength رِيحُكُمْ and depart وَتَذْهَبَ lest you lose courgage
(is) with مَعَ Allah ٱللَّهَ surely إِنَّ and be patient وَٱصْبِرُوٓاْ
كَٱلَّذِينَ be تَكُونُواْ and not وَلَا those who are patient ٱلصَّٰبِرِينَ ﴿٤٦﴾
بَطَرًا their homes دِيَٰرِهِم of مِن come out خَرَجُواْ like those who
and وَيَصُدُّونَ (of) men ٱلنَّاسِ and to be seem وَرِئَآءَ boastfully
and وَٱللَّهُ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن hinder (men)
(is) All-Encompassing مُحِيطٌ ﴿٤٧﴾ they do يَعْمَلُونَ of what بِمَا Allah

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. **46.** And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). **47.** And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîtun* (encircling and thoroughly comprehending) all that they do.

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

to them لَهُمُ made seen fair زَيَّنَ and (remember) when وَإِذْ
غَالِبَ no one لَا and said وَقَالَ their deeds أَعْمَٰلَهُمْ Satan ٱلشَّيْطَٰنُ
mankind ٱلنَّاسِ of مِنَ this Day ٱلْيَوْمَ you لَكُمُ can overcome
but when فَلَمَّا your لَّكُمْ (am) neighbour جَارٌ and verily I وَإِنِّى
he نَكَصَ the two forces ٱلْفِئَتَانِ came in sight of each other تَرَآءَتِ
بَرِىٓءٌ verily I إِنِّى and said وَقَالَ his heels عَقِبَيْهِ on عَلَىٰ ran away
مَا see أَرَىٰ verily I إِنِّىٓ with you مِّنكُمْ have nothing to do
Allah ٱللَّهَ fear أَخَافُ verily I إِنِّىٓ you see تَرَوْنَ do not لَا what
إِذْ in punishment ٱلْعِقَابِ ﴿٤٨﴾ (is) Severe شَدِيدُ for Allah وَٱللَّهُ
in فِى and those وَٱلَّذِينَ the hypocrites ٱلْمُنَٰفِقُونَ said يَقُولُ when
these هَٰٓؤُلَآءِ deceived غَرَّ was a disease مَّرَضٌ whose hearts قُلُوبِهِم
puts his يَتَوَكَّلْ but whoever وَمَن their religion دِينُهُمْ people
(is) عَزِيزٌ Allah ٱللَّهَ then surely فَإِنَّ Allah ٱللَّهِ in عَلَى trust
All-Wise ﴿٤٩﴾ حَكِيمٌ All-Mighty

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment." **49.** When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

take away the يَتَوَفَّى when إِذْ you could see تَرَىٰ and if وَلَوْ
the angels ٱلْمَلَٰٓئِكَةُ disbelieve كَفَرُوا۟ (of) those who ٱلَّذِينَ souls
وَذُوقُوا۟ and their backs وَأَدْبَٰرَهُمْ their faces وُجُوهَهُمْ smite يَضْرِبُونَ
(of) the blazing ٱلْحَرِيقِ ۝٥٠ the punishment عَذَابَ (saying) taste
أَيْدِيكُمْ forwarded قَدَّمَتْ because of what بِمَا this (is) ذَٰلِكَ Fire
بِظَلَّٰمٍ (is) not لَيْسَ Allah ٱللَّهَ and verily وَأَنَّ your hands
ءَالِ similar to the behaviour كَدَأْبِ to His slaves لِّلْعَبِيدِ ۝٥١ unjust
مِن قَبْلِهِمْ and of those وَٱلَّذِينَ (of) Pharaoh فِرْعَوْنَ (of) the people
(of) Allah ٱللَّهِ the Signs بِـَٔايَٰتِ they rejected كَفَرُوا۟ before them
إِنَّ for their sins بِذُنُوبِهِمْ Allah ٱللَّهُ so punished them فَأَخَذَهُمُ
(in) ٱلْعِقَابِ ۝٥٢ Severe شَدِيدُ (is) All-Strong قَوِىٌّ Allah ٱللَّهَ verily
punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." **51.** "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." **52.** Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ۝٥٣ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ۝٥٤

مُغَيِّرًا will يَكُ never لَمْ Allah ٱللَّهَ because بِأَنَّ that is so ذَٰلِكَ
قَوْمٍ on عَلَىٰ which He has bestowed أَنْعَمَهَا a grace نِّعْمَةً change
in their بِأَنفُسِهِمْ what is مَا they change يُغَيِّرُوا۟ until حَتَّىٰ a people
(is) All-Hearer سَمِيعٌ Allah ٱللَّهَ and verily وَأَنَّ ownselves
(of) the ءَالِ similar to the behaviour كَدَأْبِ All-Knower عَلِيمٌ ۝٥٣
before مِن قَبْلِهِمْ and those وَٱلَّذِينَ (of) Pharaoh فِرْعَوْنَ people of
(of) their Lord رَبِّهِمْ the Signs بِـَٔايَٰتِ they denied كَذَّبُوا۟ them
and وَأَغْرَقْنَآ for their sins بِذُنُوبِهِمْ so We destroyed them فَأَهْلَكْنَٰهُم

and they all وَكُلٌّ (of) Pharaoh فِرْعَوْنَ the people ءَالَ We drowned
wrong-doers ظَـٰلِمِينَ ﴿٥٤﴾ were كَانُواْ

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower. **54.** Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ ٱلَّذِينَ عَـٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

(of) moving (living) creatures ٱلدَّوَآبِّ the worst شَرَّ verily إِنَّ
كَفَرُواْ (are) those who ٱلَّذِينَ Allah ٱللَّهِ with (to) عِندَ
they ٱلَّذِينَ believe يُؤْمِنُونَ ﴿٥٥﴾ shall not لَا so they فَهُمْ disbelieve
then ثُمَّ with whom مِنْهُمْ you made a covenant عَـٰهَدتَّ are those
time مَرَّةٍ every فِى كُلِّ their covenant عَهْدَهُمْ they break يَنقُضُونَ
تَثْقَفَنَّهُمْ so if فَإِمَّا fear (Allah) يَتَّقُونَ ﴿٥٦﴾ do not لَا and they وَهُمْ
punish فَشَرِّدْ war ٱلْحَرْبِ in فِى you gain the mastery over them
خَلْفَهُمْ those who are مَّنْ them بِهِم severly in order to disperse
learn a lesson يَذَّكَّرُونَ ﴿٥٧﴾ so that they may لَعَلَّهُمْ behind them

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. **56.** They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. **57.** So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُواْ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

خِيَانَةً	any people	قَوْمٍ	from	مِن	you fear	تَخَافَنَّ	and if	وَإِمَّا	
on	عَلَىٰ	to them	إِلَيْهِمْ	throw back (their covenant)	فَانۢبِذْ	treachery			
likes	يُحِبُّ	not	لَا	Allah	ٱللَّهَ	certainly	إِنَّ	equal terms	سَوَآءٍ
ٱلَّذِينَ	think that	يَحْسَبَنَّ	and let not	وَلَا	the treacherous	ٱلْخَآئِنِينَ ﴿٥٨﴾			
verily	إِنَّهُمْ	they can outstrip	سَبَقُوٓا۟	disbelieve	كَفَرُوا۟	those who			
وَأَعِدُّوا۟	will be able to save themselves	يُعْجِزُونَ ﴿٥٩﴾	never	لَا	they				
of	مِّن	you can	ٱسْتَطَعْتُم	all	مَّا	against them	لَهُم	and make ready	
to	تُرْهِبُونَ	war	ٱلْخَيْلِ	steeds of	رِّبَاطِ	including	وَمِن	power	قُوَّةٍ
وَعَدُوَّكُمْ	(of) Allah	ٱللَّهِ	the enemy	عَدُوَّ	(with them)	بِهِۦ	threaten		
not	لَا	besides whom	مِن دُونِهِمْ	and others	وَءَاخَرِينَ	and your enemy			
وَمَا	know them	يَعْلَمُهُمْ	Allah	ٱللَّهُ	you knows them	تَعْلَمُونَهُمُ			
فِى	thing	شَىْءٍ	(from)	مِن	you shall spend	تُنفِقُوا۟	and whatever		
unto	إِلَيْكُمْ	shall be repaid	يُوَفَّ	(of) Allah	ٱللَّهِ	the Way	سَبِيلِ	in	
shall be treated unjustly	تُظْلَمُونَ ﴿٦٠﴾	not	لَا	and you	وَأَنتُمْ	you			

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. **59.** And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). **60.** And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

incline you also	فَٱجْنَحْ	to peace	لِلسَّلْمِ	they incline	جَنَحُوا۟	and if	۞ وَإِن

ٱلسَّمِيعُ He هُوَ verily إِنَّهُۥ Allah ٱللَّهِ in عَلَى and trust وَتَوَكَّلْ to it لَهَا
they يُرِيدُوٓا۟ and if وَإِن the All-Knower ﴿٦١﴾ ٱلْعَلِيمُ (is) the All-Hearer
(is) حَسْبَكَ then verily فَإِنَّ deceive you يَخْدَعُوكَ to أَن intend
has أَيَّدَكَ (it is) Who ٱلَّذِىٓ He هُوَ Allah ٱللَّهُ All-Sufficient for you
and with the ﴿٦٢﴾ وَبِٱلْمُؤْمِنِينَ with His Help بِنَصْرِهِۦ supported you
their قُلُوبِهِمْ (between) بَيْنَ and He has united وَأَلَّفَ believers
the ٱلْأَرْضِ (is) in فِى that مَّا you had spent أَنفَقْتَ if لَوْ hearts
بَيْنَ you have united أَلَّفْتَ (could) not مَّآ all جَمِيعًا earth
has أَلَّفَ Allah ٱللَّهَ but وَلَٰكِنَّ their hearts قُلُوبِهِمْ (between)
(is) عَزِيزٌ certainly He إِنَّهُۥ (between) them بَيْنَهُمْ united
(is) حَسْبُكَ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا All-Wise ﴿٦٣﴾ حَكِيمٌ All-Mighty
follow you ٱتَّبَعَكَ and for who وَمَنِ Allah ٱللَّهُ Sufficient for you
the believers ﴿٦٤﴾ ٱلْمُؤْمِنِينَ from مِنَ

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. **62.** And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. **63.** And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise. **64.** O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is Sufficient for you and for the believers who follow you.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

(on) عَلَى the believers ٱلْمُؤْمِنِينَ urge حَرِّضِ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
عِشْرُونَ amongst you مِّنكُمْ there are يَكُن if إِن to fight ٱلْقِتَالِ
two مِا۟ئَتَيْنِ they will overcome يَغْلِبُوا۟ steadfast صَٰبِرُونَ twenty
a hundred مِّا۟ئَةٌ of you مِّنكُم there be يَكُن and if وَإِن hundred
ٱلَّذِينَ of مِّنَ a thousand أَلْفًا they will overcome يَغْلِبُوٓا۟ (steadfast)

people	قَوْمٌ	because they are	بِأَنَّهُمْ	disbelieve	كَفَرُوا	those who	
has	خَفَّفَ	now	ٱلْـَٔانَ	who understand	يَفْقَهُونَ ﴿٦٥﴾	do not	لَّا
أَنَّ	for He knows	وَعَلِمَ	from you	عَنكُمْ	Allah	ٱللَّهُ	lightened
there are	يَكُن	so if	فَإِن	weakness	ضَعْفًا	there is in you	فِيكُمْ that
they shall	يَغْلِبُوا	steadfast	صَابِرَةٌ	a hundred	مِّائَةٌ	of you	مِّنكُم
of	مِّنكُمْ	there are	يَكُن	and if	وَإِن	two hundred	مِائَتَيْنِ overcome
two	ٱلْفَيْنِ	they shall overcome	يَغْلِبُوٓا	a thousand	أَلْفٌ	you	
مَعَ	and Allah	وَٱللَّهُ	(of) Allah	ٱللَّهِ	with the Leave	بِإِذْنِ	thousand
				the patient	ٱلصَّٰبِرِينَ ﴿٦٦﴾	(is) with	

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand. **66.** Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with *As-Sâbirûn* (the patient).

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

لَهُۥٓ	he should	يَكُونَ	that	أَن	for a Prophet	لِنَبِيٍّ	it is كَانَ not مَا
he had made a great	يُثْخِنَ	until	حَتَّىٰ	prisoners of war	أَسْرَىٰ	have	
the good	عَرَضَ	you desire	تُرِيدُونَ	the land	ٱلْأَرْضِ	in فِي	slaughter
the	ٱلْـَٔاخِرَةَ	desires	يُرِيدُ	but Allah	وَٱللَّهُ	(of) this world	ٱلدُّنْيَا
All-Wise	حَكِيمٌ ﴿٦٧﴾	(is) All-Mighty	عَزِيزٌ	and Allah	وَٱللَّهُ	Hereafter	
سَبَقَ	Allah	ٱللَّهِ	from مِّنَ	ordainment	كِتَٰبٌ	were it not	لَّوْلَا
أَخَذْتُمْ	for what	فِيمَآ	would have touched you	لَمَسَّكُمْ	a previous		
مِمَّا	(eat) enjoy	فَكُلُوا۟	a severe	عَظِيمٌ ﴿٦٨﴾	torment	عَذَابٌ	you took
and	طَيِّبًا	lawful	حَلَٰلًا	you have gotten of booty in war	غَنِمْتُمْ	what	
Allah	ٱللَّهَ	certainly	إِنَّ	Allah	ٱللَّهَ	and be afraid of	وَٱتَّقُوا۟ good
		Most Merciful	رَّحِيمٌ ﴿٦٩﴾	(is) Oft-Forgiving	غَفُورٌ		

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. **68.** Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. **69.** So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

in فِىٓ to those who are لِّمَن say قُل Prophet ٱلنَّبِيُّ O يَٰٓأَيُّهَا أَيْدِيكُم
ٱللَّهُ knows يَعْلَمِ if إِن the captives ٱلْأَسْرَىٰٓ from مِّنَ your hands
He will give يُؤْتِكُمْ any good خَيْرًا your hearts قُلُوبِكُمْ in فِى Allah
has been taken أُخِذَ what مِّمَّآ something better than خَيْرًا you
and وَٱللَّهُ you لَكُمْ and He will forgive وَيَغْفِرْ from you مِنكُمْ
but if وَإِن Most Merciful رَّحِيمٌ ﴿٧٠﴾ (is) Oft-Forgiving غَفُورٌ Allah
they خَانُوا۟ already فَقَدْ betray you خِيَانَتَكَ they intend to يُرِيدُوا۟
so He gave (you) فَأَمْكَنَ before مِن قَبْلُ Allah ٱللَّهَ have betrayed
(is) All-Knower عَلِيمٌ and Allah وَٱللَّهُ over them مِنْهُمْ power
All-Wise حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." **71.** But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

and emigrated وَهَاجَرُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
with their property بِأَمْوَٰلِهِمْ and strove hard and fought وَجَٰهَدُوا۟

وَالَّذِينَ (of) Allah اللَّهِ the Way سَبِيلِ in فِي and their lives وَأَنفُسِهِمْ
أُولَٰئِكَ and helped وَّنَصَرُوا gave asylum آوَوا and those who
and (as وَالَّذِينَ another بَعْضٍ allies أَوْلِيَاءُ some بَعْضُهُمْ these are (all)
مَا emigrate يُهَاجِرُوا but did not وَلَمْ believed آمَنُوا to) those who
مِّن duty of protection to them وَلَايَتِهِم (from) مِّن you owe لَكُم no
اسْتَنصَرُوكُمْ but if وَإِنِ they emigrate يُهَاجِرُوا until حَتَّىٰ thing شَيْءٍ any
it is your duty فَعَلَيْكُمُ religion الدِّينِ in فِي they seek your help
you بَيْنَكُمْ a people قَوْمٍ against عَلَىٰ except إِلَّا to help them النَّصْرُ
a treaty of مِّيثَاقٌ and between them وَبَيْنَهُم have between you
you do تَعْمَلُونَ of what بِمَا and Allah وَاللَّهُ mutual alliance
(is) All-Seer بَصِيرٌ ﴿٧٢﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا
وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ
آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٧٥﴾

(are) أَوْلِيَاءُ some بَعْضُهُمْ disbelieve كَفَرُوا and those who وَالَّذِينَ
تَكُن you do so تَفْعَلُوهُ (and) if do not إِلَّا another بَعْضٍ allies
and وَفَسَادٌ earth الْأَرْضِ on فِي oppression فِتْنَةٌ there will be
believed آمَنُوا and those who وَالَّذِينَ a great كَبِيرٌ ﴿٧٣﴾ mischief
the سَبِيلِ in فِي and strove hard وَجَاهَدُوا and emigrated وَهَاجَرُوا
gave آوَوا and those who وَالَّذِينَ (of) Allah اللَّهِ Way
الْمُؤْمِنُونَ they هُمُ these are أُولَٰئِكَ and aid وَّنَصَرُوا (them) asylum
وَرِزْقٌ is forgiveness مَّغْفِرَةٌ for them لَّهُم in truth حَقًّا the believers

ءَامَنُوا۟ and those who وَٱلَّذِينَ noble/generous كَرِيمٌ ﴿٧٤﴾ and provision
and وَجَٰهَدُوا۟ and emigrated وَهَاجَرُوا۟ afterwards مِنۢ بَعْدُ believed
وَأُو۟لُوا۟ of you مِنكُمْ they are فَأُو۟لَٰٓئِكَ along with you مَعَكُمْ strove hard
are nearer أَوْلَىٰ some بَعْضُهُمْ by blood ٱلْأَرْحَامِ and kindred
the decree كِتَٰبِ in فِى another بِبَعْضٍ (regarding inheritance)
شَىْءٍ of every بِكُلِّ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ (ordained by)
(is) All-Knower عَلِيمٌۢ ﴿٧٥﴾ thing

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. **74.** And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). **75.** And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾

وَرَسُولِهِۦٓ Allah ٱللَّهِ from مِّنَ freedom from (all) obligations بَرَآءَةٌ
you عَٰهَدتُّم those with whom ٱلَّذِينَ to إِلَى and His Messenger
so فَسِيحُوا۟ the polytheists ٱلْمُشْرِكِينَ ﴿١﴾ of مِّنَ made a treaty
أَشْهُرٍ for four أَرْبَعَةَ the land ٱلْأَرْضِ throughout فِى travel freely
(can) مُعْجِزِى not غَيْرُ that you أَنَّكُمْ but know وَٱعْلَمُوٓا۟ months
ٱللَّهَ and that وَأَنَّ Allah ٱللَّهِ escape (from the punishment of)
and وَأَذَٰنٌ the disbelievers ٱلْكَٰفِرِينَ ﴿٢﴾ will disgrace مُخْزِى Allah

إِلَى and His Messenger وَرَسُولِهِۦٓ Allah ٱللَّهِ from مِّنَ a declaration
the ٱلْأَكْبَرِ of pilgrimage ٱلْحَجِّ on the day يَوْمَ mankind ٱلنَّاسِ to
(is) free from (all) obligations بَرِىٓءٌ Allah ٱللَّهَ that أَنَّ greatest
so فَإِن and so is His Messenger وَرَسُولُهُۥ polytheists ٱلْمُشْرِكِينَ (to) مِّنَ
for لَّكُمْ better خَيْرٌ it is فَهُوَ you (polytheists) repent تُبْتُمْ if
that أَنَّكُمْ then know فَٱعْلَمُوٓا۟ you turn away تَوَلَّيْتُمْ but if وَإِن you
and give tidings وَبَشِّرِ Allah ٱللَّهِ escape مُعْجِزِى not غَيْرُ you can
(٣) أَلِيمٍ of a torment بِعَذَابٍ disbelieve كَفَرُوا۟ to those who ٱلَّذِينَ
painful

Sûrat 9. At-Taubah
(The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. **2.** So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. **3.** And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ (٤) فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٥)

مِّنَ you have treaty عَٰهَدتُّم those with whom ٱلَّذِينَ except إِلَّا
not لَمْ and who subsequently ثُمَّ the polytheists ٱلْمُشْرِكِينَ of
they have يُظَٰهِرُوا۟ nor وَلَمْ in aught شَيْـًٔا have failed you يَنقُصُوكُمْ
to إِلَيْهِمْ so fulfil فَأَتِمُّوٓا۟ anyone أَحَدًا against you عَلَيْكُمْ supported
إِنَّ (the end of) their term مُدَّتِهِمْ to إِلَىٰ their treaty عَهْدَهُمْ them
then when فَإِذَا the pious (٤) ٱلْمُتَّقِينَ loves يُحِبُّ Allah ٱللَّهَ surely

then kill فَٱقْتُلُوا the sacred ٱلْحُرُمُ months ٱلْأَشْهُرُ have passed ٱنسَلَخَ
you find them وَجَدتُّمُوهُمْ wherever حَيْثُ the polytheists ٱلْمُشْرِكِينَ
and وَٱقْعُدُوا and beseige them وَٱحْصُرُوهُمْ and capture them وَخُذُوهُمْ
فَإِن ambush مَرْصَدٍ each and every كُلَّ for them لَهُمْ prepare
prayers ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُوا they repent تَابُوا but if
their way سَبِيلَهُمْ then leave فَخَلُّوا Zakat ٱلزَّكَوٰةَ and give وَءَاتَوُا
Most ﴿٥﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ verily إِنَّ free
Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqûn* (the pious). **5.** Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُوا لَكُمْ فَٱسْتَقِيمُوا لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾

ٱسْتَجَارَكَ the polytheists ٱلْمُشْرِكِينَ of مِّنَ anyone أَحَدٌ and if وَإِنْ
so that حَتَّىٰ then grant him protection فَأَجِرْهُ seeks your protection
and then ثُمَّ (of) Allah ٱللَّهِ the Word كَلَٰمَ he may hear يَسْمَعَ
بِأَنَّهُمْ that is ذَٰلِكَ to where he can be secure مَأْمَنَهُۥ escort him أَبْلِغْهُ
they know ﴿٦﴾ يَعْلَمُونَ do not لَّا (are) people قَوْمٌ because they
for the polytheists لِلْمُشْرِكِينَ (there) can be يَكُونُ how كَيْفَ
His رَسُولِهِۦٓ and with وَعِندَ Allah ٱللَّهِ with عِندَ a covenant عَهْدٌ
you made عَٰهَدتُّمْ those with whom ٱلَّذِينَ except إِلَّا Messenger
so فَمَا the Sacred ٱلْحَرَامِ Mosque ٱلْمَسْجِدِ near عِندَ a covenant
stand you true فَٱسْتَقِيمُوا to you لَكُمْ they are true ٱسْتَقَٰمُوا long as
the pious ﴿٧﴾ ٱلْمُتَّقِينَ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ to them لَهُمْ

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. **7.** How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ
فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

you عَلَيْكُمْ they overpower يَظْهَرُوا that when وَإِن how? كَيْفَ
either of إِلًّا with you فِيكُمْ they regard the ties يَرْقُبُوا not لَا
بِأَفْوَاهِهِمْ they please you يُرْضُونَكُم of covenant ذِمَّةً or وَلَا kinship
their hearts قُلُوبُهُمْ but are averse (to you) وَتَأْبَىٰ with their mouths
اشْتَرَوْا (are) disobedient ﴿٨﴾ فَاسِقُونَ and most of them وَأَكْثَرُهُمْ
ثَمَنًا (of) Allah اللَّهِ with the Verses بِآيَاتِ they have purchased
سَبِيلِهِ from عَن and they hindered (men) فَصَدُّوا a little قَلِيلًا gain
they كَانُوا that which مَا evil is سَاءَ indeed إِنَّهُمْ His Way
with فِي they respect the ties يَرْقُبُونَ not لَا do ﴿٩﴾ يَعْمَلُونَ used to
of ذِمَّةً or وَلَا either (of kinship) إِلًّا a believer مُؤْمِنٍ regard to
the ﴿١٠﴾ الْمُعْتَدُونَ who are هُمُ it is they وَأُولَٰئِكَ covenant
transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). **9.** They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. **10.** With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوا
أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ
يَنتَهُونَ ﴿١٢﴾

ٱلصَّلَوٰةَ and offer perfectly	وَأَقَامُوا they repent	تَابُوا but if	فَإِن
then they are your	فَإِخْوَٰنُكُمْ Zakat	ٱلزَّكَوٰةَ and give	وَءَاتَوُا prayers
and We explain in detail	وَنُفَصِّلُ religion	ٱلدِّينِ in	فِي brothers
but وَإِن who know	يَعْلَمُونَ ⑪ for a people	لِقَوْمٍ the Verses	ٱلْأَيَـٰتِ
their عَهْدِهِمْ after	مِّنۢ بَعْدِ their oaths	أَيْمَـٰنَهُم they violate	نَّكَثُوٓا if
(in) فِي and attack with disapproval and criticism		وَطَعَنُوا covenant	
the leaders أَئِمَّةَ	then fight (you)	فَقَـٰتِلُوٓا your religion	دِينِكُمْ
their أَيْمَـٰنَ	nothing لَآ	surely they إِنَّهُمْ	(of) disbelief ٱلْكُفْرِ
stop يَنتَهُونَ ⑫	so that they may	لَعَلَّهُمْ to them لَهُمْ	oaths are

11. But if they repent, perform *As-Salât* and give *Zakât*, then they are your brethren in religion. We explain the *Ayât* in detail for a people who know. **12.** But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

أَلَا تُقَـٰتِلُونَ قَوْمًا نَّكَثُوٓا أَيْمَـٰنَهُمْ وَهَمُّوا بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ⑬ قَـٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ⑭

who have نَكَثُوٓا	a people قَوْمًا	you fight تُقَـٰتِلُونَ	will not أَلَا
to expel بِإِخْرَاجِ	and intended وَهَمُّوا	their oaths أَيْمَـٰنَهُمْ	violated
did attack you بَدَءُوكُمْ	while they وَهُم	the Messenger ٱلرَّسُولِ	
أَحَقُّ Allah فَٱللَّهُ	do you fear them أَتَخْشَوْنَهُمْ	time مَرَّةٍ	first أَوَّلَ
كُنتُم if إِن	you should fear Him تَخْشَوْهُ	that أَن	has more right
so يُعَذِّبْهُمُ	fight against them قَـٰتِلُوهُمْ	believers مُّؤْمِنِينَ ⑬	you are
وَيُخْزِهِمْ by your hands	بِأَيْدِيكُمْ Allah ٱللَّهُ	that will punish them	
over them عَلَيْهِمْ	and give you victory وَيَنصُرْكُمْ	and disgrace them	
مُّؤْمِنِينَ ⑭ (of) people	قَوْمٍ the breasts	صُدُورَ and heal	وَيَشْفِ
			a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear

them? Allâh has more right that you should fear Him if you are believers. **14.** Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾
مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ
هُمْ خَٰلِدُونَ ﴿١٧﴾

وَيَتُوبُ (of) their hearts قُلُوبِهِمْ the anger غَيْظَ and removes وَيُذْهِبْ
He يَشَآءُ whom مَن (on) عَلَىٰ Allah ٱللَّهُ and accepts the repentance
أَمْ All-Wise حَكِيمٌ ﴿١٥﴾ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ wills
وَلَمَّا you shall be left alone تُتْرَكُوا۟ that أَن you think حَسِبْتُمْ or
جَٰهَدُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ tested يَعْلَمِ while has not yet
and have not وَلَمْ among you مِنكُمْ have striven hard and fought
His رَسُولِهِۦ and وَلَا Allah ٱللَّهِ besides مِن دُونِ taken يَتَّخِذُوا۟
and وَٱللَّهُ helpers وَلِيجَةً the believers ٱلْمُؤْمِنِينَ and وَلَا Messenger
you ﴿١٦﴾ تَعْمَلُونَ with what بِمَا (is) Well-Acquainted خَبِيرٌۢ Allah
يَعْمُرُوا۟ to أَن for the polytheists لِلْمُشْرِكِينَ it is كَانَ not مَا do
while they شَٰهِدِينَ (of) Allah ٱللَّهِ the mosques مَسَٰجِدَ maintain
of disbelief بِٱلْكُفْرِ their ownselves أَنفُسِهِم against عَلَىٰٓ witness
their works أَعْمَٰلُهُمْ are in vain حَبِطَتْ such (people) أُو۟لَٰٓئِكَ
shall abide forever ﴿١٧﴾ خَٰلِدُونَ they هُمْ the Fire ٱلنَّارِ and in وَفِى

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. **16.** Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walîjah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. **17.** It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾

(of) ٱللَّهِ the mosques مَسَٰجِدَ shall be maintained يَعْمُرُ only إِنَّمَا
and وَٱلْيَوْمِ in Allah بِٱللَّهِ believe ءَامَنَ those who مَنْ Allah
prayers ٱلصَّلَوٰةَ and offer (perfectly) وَأَقَامَ Last ٱلْءَاخِرِ the Day
ٱللَّهَ but إِلَّا fear يَخْشَ and none وَلَمْ Zakat ٱلزَّكَوٰةَ and give وَءَاتَى
of مِنَ be يَكُونُوا۟ to أَن they are أُو۟لَٰٓئِكَ expected فَعَسَىٰٓ Allah
do you consider أَجَعَلْتُمْ ۞ the people of true guidance ﴿١٨﴾ ٱلْمُهْتَدِينَ
وَعِمَارَةَ the pilgrims ٱلْحَآجِّ the providing of drinking water to سِقَايَةَ
as كَمَنْ Sacred ٱلْحَرَامِ (of) the Mosque ٱلْمَسْجِدِ and maintenance
وَٱلْيَوْمِ in Allah بِٱللَّهِ those who believe ءَامَنَ equal to the worth of
سَبِيلِ in فِى and strive hard and fight وَجَٰهَدَ Last ٱلْءَاخِرِ and the Day
with عِندَ they are equal يَسْتَوُۥنَ not لَا (of) Allah ٱللَّهِ the Way
ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ Allah ٱللَّهِ (to)
(who are) wrong-doers ﴿١٩﴾ ٱلظَّٰلِمِينَ those people

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. **19.** Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

and وَجَٰهَدُوا۟ and emigrated وَهَاجَرُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ
with بِأَمْوَٰلِهِمْ Allah's ٱللَّهِ Way سَبِيلِ in فِى strove hard and fought

in دَرَجَةً are far greater أَعْظَمُ and their lives وَأَنفُسِهِمْ their wealth
are هُمُ and they وَأُولَٰٓئِكَ Allah ٱللَّهِ with (to) عِندَ degree
their رَبُّهُم gives them glad tidings يُبَشِّرُهُمْ the successful ٱلْفَآئِزُونَ ﴿٢٠﴾
وَجَنَّٰتٍ and pleasure وَرِضْوَٰنٍ from Him مِّنْهُ of a Mercy بِرَحْمَةٍ Lord
delights نَعِيمٌ wherein (are) فِيهَا for them لَّهُمْ and of Gardens
أَبَدًا therein فِيهَآ they will dwell خَٰلِدِينَ everlasting مُّقِيمٌ ﴿٢١﴾
﴿٢٢﴾ عَظِيمٌ reward أَجْرٌ with him عِندَهُۥٓ Allah ٱللَّهَ verily إِنَّ forever
تَتَّخِذُوٓا۟ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا (is) a great
أَوْلِيَآءَ and your brothers وَإِخْوَٰنَكُمْ your fathers ءَابَآءَكُمْ take
to عَلَى disbelief ٱلْكُفْرَ they prefer ٱسْتَحَبُّوا۟ if إِنِ protectors
of you مِّنكُمْ takes them يَتَوَلَّهُم and whoever وَمَن Belief ٱلْإِيمَٰنِ
are the wrong-doers ٱلظَّٰلِمُونَ ﴿٢٣﴾ they هُمُ then such فَأُولَٰٓئِكَ

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. **21.** Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. **22.** They will dwell therein forever. Verily, with Allâh is a great reward. **23.** O you who believe! Take not as *Auliyâ'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

and your وَأَبْنَآؤُكُمْ your fathers ءَابَآؤُكُمْ are كَانَ if إِن say قُلْ
and وَعَشِيرَتُكُمْ and your wives وَأَزْوَٰجُكُمْ and your brothers وَإِخْوَٰنُكُمْ sons
that you have gained ٱقْتَرَفْتُمُوهَا and the wealth وَأَمْوَٰلٌ your kindred
in which كَسَادَهَا you fear تَخْشَوْنَ and the commerce وَتِجَٰرَةٌ
in which you delight تَرْضَوْنَهَآ and the dwellings وَمَسَٰكِنُ a decline
and وَرَسُولِهِۦ Allah ٱللَّهِ than مِّنَ to you إِلَيْكُم are dearer أَحَبَّ
سَبِيلِهِۦ in فِى and striving hard and fighting وَجِهَادٍ His Messenger

اللَّهُ brings about	يَأْتِيَ until	حَتَّىٰ then wait	فَتَرَبَّصُوا His	Way			
guides	يَهْدِي not	لَا and Allah	وَاللَّهُ His Decision	بِأَمْرِهِ Allah			
(who are) disobedient	الْفَاسِقِينَ ﴿٢٤﴾ the people	الْقَوْمَ					

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

on/in فِي Allah اللَّهُ has given you victory نَصَرَكُمُ truly لَقَدْ
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ
كَثْرَتُكُمْ you rejoiced at أَعْجَبَتْكُمْ when إِذْ Hunain (battle)
شَيْئًا you عَنكُمْ it availed تُغْنِ not فَلَمْ your great number
the الْأَرْضُ for you عَلَيْكُمُ and was straitened وَضَاقَتْ anything
you turned in flight وَلَّيْتُم then ثُمَّ (is) vast رَحُبَتْ as it بِمَا earth
His سَكِينَتَهُ Allah اللَّهُ did send down أَنزَلَ then ثُمَّ back مُّدْبِرِينَ ﴿٢٥﴾
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on عَلَىٰ peace
تَرَوْهَا not لَّمْ forces (angels) جُنُودًا and sent down وَأَنزَلَ believers
كَفَرُوا those الَّذِينَ and punished وَعَذَّبَ which you saw
(of) الْكَافِرِينَ ﴿٢٦﴾ the recompence جَزَاءُ such is وَذَٰلِكَ disbelievers
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

after مِنۢ بَعْدِ Allah ٱللَّهُ will accept the repentence of يَتُوبُ then ثُمَّ and Allah وَٱللَّهُ He wills يَشَآءُ whom مَن of (on) عَلَىٰ that ذَٰلِكَ O you يَـٰٓأَيُّهَا Most Merciful ﴿٢٧﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ the polytheists ٱلْمُشْرِكُونَ verily إِنَّمَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ the ٱلْمَسْجِدَ come near يَقْرَبُوا۟ so let they not فَلَا (are) impure نَجَسٌ and وَإِن this هَـٰذَا year عَامِهِمْ after بَعْدَ Sacred ٱلْحَرَامَ Mosque ٱللَّهُ enrich you يُغْنِيكُمُ will فَسَوْفَ poverty عَيْلَةً you fear خِفْتُمْ if إِنَّ He wills شَآءَ if إِن His Bounty فَضْلِهِۦٓ out of مِن Allah All-Wise ﴿٢٨﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ Allah ٱللَّهَ surely

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. **28.** O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَـٰغِرُونَ ﴿٢٩﴾ وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَـٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَـٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَـٰتَلَهُمُ ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

بِٱللَّهِ believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ fight against قَـٰتِلُوا۟ يُحَرِّمُونَ nor وَلَا Last ٱلْـَٔاخِرِ in the Day بِٱلْيَوْمِ nor وَلَا in Allah and وَرَسُولُهُۥ Allah ٱللَّهُ has forbidden حَرَّمَ that which مَا forbid the religion دِينَ acknowledge يَدِينُونَ nor وَلَا His Messenger who أُوتُوا۟ the people ٱلَّذِينَ among مِنَ (of) truth (Islam) ٱلْحَقِّ حَتَّىٰ the Scripture (Jews and Christians) ٱلْكِتَـٰبَ were given

وَهُمْ willingly عَن يَدٍ the security tax ٱلْجِزْيَةَ they pay يُعْطُوا until
ٱلْيَهُودُ and said وَقَالَتِ subdued صَـٰغِرُونَ ﴿٢٩﴾ and feel themselves
and say وَقَالَتِ (of) Allah ٱللَّهِ the son ٱبْنُ Ezra is عُزَيْرٌ the Jews
ٱللَّهِ the son ٱبْنُ Messiah is ٱلْمَسِيحُ the Christians ٱلنَّصَـٰرَى
with their بِأَفْوَٰهِهِمْ their saying قَوْلُهُم that ذَٰلِكَ (of) Allah
(of) those ٱلَّذِينَ the saying قَوْلَ they imitate يُضَـٰهِـُٔونَ mouths
قَـٰتَلَهُمُ old قَبْلُ of مِن who disbelieve (disbelievers) كَفَرُوا
they are يُؤْفَكُونَ ﴿٣٠﴾ how أَنَّىٰ Allah's ٱللَّهُ curse be on them
deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. **30.** And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

ٱتَّخَذُوٓا أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوٓا إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِـُٔوا نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٣٢﴾

their rabbis أَحْبَارَهُمْ the (Jews & Christians) took ٱتَّخَذُوٓا
مِّن دُونِ to be their Lords أَرْبَابًا and their monks وَرُهْبَـٰنَهُمْ
and (they also took as their Lord) وَٱلْمَسِيحَ Allah ٱللَّهِ besides
they أُمِرُوٓا and not وَمَآ (of) Mary مَرْيَمَ son ٱبْنَ Messiah
Ilah (Allah) إِلَـٰهًا to worship لِيَعْبُدُوٓا but إِلَّا were commanded
سُبْحَـٰنَهُۥ He هُوَ but إِلَّا god إِلَـٰهَ (there is) no لَّآ One وَٰحِدًا
from (having the partners) عَمَّا Praise and Glory be to Him
to أَن they want يُرِيدُونَ they associate (with Him) يُشْرِكُونَ ﴿٣١﴾
with their بِأَفْوَٰهِهِمْ Allah's ٱللَّهِ Light نُورَ extinguish يُطْفِـُٔوا
He يُتِمَّ that أَن except إِلَّآ Allah ٱللَّهُ but refuses وَيَأْبَى mouths

hate (it) كَرِهَ	even though وَلَوْ	His Light نُورَهُۥ	perfect
			disbelievers ٱلْكَٰفِرُونَ ﴿٣٢﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." **32.** They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

His Messenger رَسُولَهُۥ	has sent أَرْسَلَ	Who ٱلَّذِىٓ	it is He هُوَ
(of) truth ٱلْحَقِّ	and the religion وَدِينِ		with guidance بِٱلْهُدَىٰ
كُلِّهِۦ religions ٱلدِّينِ	over عَلَى	to make it superior لِيُظْهِرَهُۥ	(Islam)
the polytheists ٱلْمُشْرِكُونَ ﴿٣٣﴾	hate (it) كَرِهَ	even though وَلَوْ	all
there are كَثِيرًا	verily إِنَّ	believe ءَامَنُوٓا۟ who ٱلَّذِينَ	O you يَٰٓأَيُّهَا ۞
and the وَٱلرُّهْبَانِ	the (Jewish) rabbis ٱلْأَحْبَارِ	of مِّنَ	many
ٱلنَّاسِ the wealth أَمْوَٰلَ	who devour لَيَأْكُلُونَ		(Christian) monks
and hinder (them) وَيَصُدُّونَ	in falsehood بِٱلْبَٰطِلِ		(of) mankind
and those who وَٱلَّذِينَ	(of) Allah ٱللَّهِ	the Way سَبِيلِ	from عَن
and (do) وَلَا	and silver وَٱلْفِضَّةَ	gold ٱلذَّهَبَ	board up يَكْنِزُونَ
فَبَشِّرْهُم (of) Allah ٱللَّهِ	the Way سَبِيلِ	in فِى	spend it يُنفِقُونَهَا not
a painful أَلِيمٍ ﴿٣٤﴾	torment بِعَذَابٍ		announce unto them

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). **34.** O you who believe! Verily, there are many of the (Jewish) rabbis and

the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

(on it) عَلَيْهَا will be heated يُحْمَىٰ on the Day (when) يَوْمَ
بِهَا and will be branded فَتُكْوَىٰ (of) Hell جَهَنَّمَ the Fire نَارِ in فِي
وَظُهُورُهُمْ and their flanks وَجُنُوبُهُمْ their foreheads جِبَاهُهُمْ with it
(the treasure) كَنَزْتُمْ (is) what مَا this هَٰذَا and their backs
(of) what مَا now taste فَذُوقُوا for yourselves لِأَنفُسِكُمْ you hoarded
the number عِدَّةَ verily إِنَّ to hoard تَكْنِزُونَ ﴿٣٥﴾ you used كُنتُمْ
شَهْرًا (is) twelve اثْنَا عَشَرَ Allah اللَّهِ with عِندَ (of) months الشُّهُورِ
on the Day يَوْمَ (of) Allah اللَّهِ the Book كِتَابِ in فِي months
and the وَالْأَرْضَ the heavens السَّمَاوَاتِ He created خَلَقَ when
that (is) ذَٰلِكَ (are) sacred حُرُمٌ four أَرْبَعَةٌ of them مِنْهَا earth
therein فِيهِنَّ wrong تَظْلِمُوا so not فَلَا the right الْقَيِّمُ religion الدِّينُ
the الْمُشْرِكِينَ and fight against وَقَاتِلُوا yourselves أَنفُسَكُمْ
they fight يُقَاتِلُونَكُمْ as كَمَا collectively كَافَّةً polytheists
اللَّهَ that أَنَّ but know وَاعْلَمُوا collectively كَافَّةً against you
those who are pious الْمُتَّقِينَ ﴿٣٦﴾ (is) with مَعَ Allah

35. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." **36.** Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* collectively as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious).

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ
ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَـٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿٣٧﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا
مِنَ ٱلْـَٔاخِرَةِ ۚ فَمَا مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

(is) زِيَادَةٌ the postponing (of a Sacred Month) ٱلنَّسِىٓءُ indeed إِنَّمَا
بِهِ are led astray يُضَلُّ disbelief ٱلْكُفْرِ to فِى an addition
يُحِلُّونَهُۥ who disbelieve (the disbelievers) كَفَرُوا۟ those ٱلَّذِينَ thereby
عَامًا and forbid it وَيُحَرِّمُونَهُۥ one year عَامًا for they make it lawful
the number (of months) عِدَّةَ in order to adjust لِّيُوَاطِـُٔوا۟ another year
and make فَيُحِلُّوا۟ Allah ٱللَّهُ has forbidden حَرَّمَ which مَا
is زُيِّنَ Allah ٱللَّهُ has forbidden حَرَّمَ what (months) مَا lawful
(of) their أَعْمَـٰلِهِمْ the evil سُوٓءُ to them لَهُمْ made pleasing
the people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ deeds
ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا who disbelieve ﴿٣٧﴾ ٱلْكَـٰفِرِينَ
(that) when إِذَا (is) the matter with you لَكُمْ what مَا believe
the سَبِيلِ in فِى to march forth ٱنفِرُوا۟ to you لَكُمُ it is asked قِيلَ
the ٱلْأَرْضِ to إِلَى you cling heavily ٱثَّاقَلْتُمْ (of) Allah ٱللَّهِ Way
(of) ٱلدُّنْيَا with the life بِٱلْحَيَوٰةِ are you pleased? أَرَضِيتُم earth
but فَمَا the Hereafter ٱلْـَٔاخِرَةِ rather than مِنَ this world
(of) ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ (is) the enjoyment مَتَـٰعُ nothing
little ﴿٣٨﴾ قَلِيلٌ but إِلَّا the Hereafter ٱلْـَٔاخِرَةِ in فِى this world

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve. **38.** O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ
يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you يُعَذِّبْكُمْ you march forth تَنفِرُوا if not إِلَّا
and will replace you وَيَسْتَبْدِلْ a painful أَلِيمًا with torment عَذَابًا
you can تَضُرُّوهُ and not وَلَا besides you غَيْرَكُمْ people قَوْمًا
شَىْءٍ all كُلِّ over عَلَىٰ and Allah وَٱللَّهُ at all شَيْـًٔا harm Him
you help him تَنصُرُوهُ if not إِلَّا (is) Able ﴿٣٩﴾ قَدِيرٌ things
إِذْ Allah ٱللَّهُ did help him نَصَرَهُ for indeed فَقَدْ (Muhammad)
who disbelieve كَفَرُوا those ٱلَّذِينَ drove him out أَخْرَجَهُ when
هُمَا when إِذْ (of) two ٱثْنَيْنِ the second ثَانِىَ
he said يَقُولُ when إِذْ the cave ٱلْغَارِ in فِى they (both) were
ٱللَّهَ surely إِنَّ be sad تَحْزَنْ not لَا to his companion لِصَٰحِبِهِۦ
Allah ٱللَّهُ then sent down فَأَنزَلَ (is) with us مَعَنَا Allah
and strengthened him وَأَيَّدَهُۥ upon him عَلَيْهِ His peace سَكِينَتَهُۥ
وَجَعَلَ which you saw تَرَوْهَا not لَّمْ with forces (angels) بِجُنُودٍ
كَفَرُوا (of) those who ٱلَّذِينَ the word كَلِمَةَ and made
and the Word وَكَلِمَةُ the lowermost ٱلسُّفْلَىٰ disbelieve
and وَٱللَّهُ the uppermost ٱلْعُلْيَا it is هِىَ (of) Allah ٱللَّهِ
All-Wise ﴿٤٠﴾ حَكِيمٌ (is) All-Mighty عَزِيزٌ Allah

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. **40.** If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

or وَثِقَالًا (you are) light خِفَافًا march forth (whether) انفِرُوا heavy وَجَاهِدُوا and strive hard بِأَمْوَالِكُمْ with your wealth وَأَنفُسِكُمْ and your lives فِي in سَبِيلِ the Way اللَّهِ (of) Allah ذَٰلِكُمْ this خَيْرٌ (is) better لَّكُمْ for you إِن if كُنتُمْ you (but) تَعْلَمُونَ ﴿٤١﴾ knew لَوْ had كَانَ it been عَرَضًا gain قَرِيبًا a near وَسَفَرًا and journey قَاصِدًا an easy لَّاتَّبَعُوكَ they would have followed you وَلَٰكِن but بَعُدَتْ was long عَلَيْهِمُ for them الشُّقَّةُ the distance وَسَيَحْلِفُونَ and they would swear بِاللَّهِ by Allah لَوِ if اسْتَطَعْنَا we could only لَخَرَجْنَا we would certainly have come forth مَعَكُمْ with you يُهْلِكُونَ they destroy أَنفُسَهُمْ their ownselves وَاللَّهُ and Allah يَعْلَمُ knows إِنَّهُمْ that they لَكَاذِبُونَ ﴿٤٢﴾ (are) liars عَفَا may forgive اللَّهُ Allah عَنكَ you لِمَ why did أَذِنتَ you grant leave لَهُمْ (to) them حَتَّىٰ so that يَتَبَيَّنَ becomes clear لَكَ to you الَّذِينَ those who صَدَقُوا told the truth وَتَعْلَمَ and you had known الْكَاذِبِينَ ﴿٤٣﴾ the liars

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. **42.** Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh: "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars. **43.** May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾
إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ
ٱلْقَٰعِدِينَ ﴿٤٦﴾

ٱلَّذِينَ ask your leave (to be exempted) يَسْتَـْٔذِنُكَ would not لَا
ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believe يُؤْمِنُونَ those who
with their wealth بِأَمْوَٰلِهِمْ they fight يُجَٰهِدُوا۟ from أَن the Last
(is) All-Knower عَلِيمٌۢ and Allah وَٱللَّهُ and their lives وَأَنفُسِهِمْ
that ask يَسْتَـْٔذِنُكَ it is only إِنَّمَا of those who are pious بِٱلْمُتَّقِينَ ﴿٤٤﴾
in بِٱللَّهِ believe يُؤْمِنُونَ (do) not لَا those who ٱلَّذِينَ your leave
and in doubt وَٱرْتَابَتْ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ Allah
يَتَرَدَّدُونَ ﴿٤٥﴾ their doubts رَيْبِهِمْ in فِى so they فَهُمْ their hearts قُلُوبُهُمْ
ٱلْخُرُوجَ they had intended to أَرَادُوا۟ and if وَلَوْ ۞ they waver
عُدَّةً for it لَهُۥ certainly they would have made لَأَعَدُّوا۟ march out
Allah ٱللَّهُ was averse to كَرِهَ but وَلَٰكِن some preparation
so He made them lag behind فَثَبَّطَهُمْ their being sent forth ٱنۢبِعَاثَهُمْ
ٱلْقَٰعِدِينَ ﴿٤٦﴾ along with مَعَ sit you ٱقْعُدُوا۟ and it was said وَقِيلَ
those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious). **45.** It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. **46.** And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾ لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ
وَهُمْ كَٰرِهُونَ ﴿٤٨﴾

زَادُوكُمْ nothing مَّا with you فِيكُم they marched out خَرَجُوا if لَوْ
disorder خَبَالًا except إِلَّا they would have added to you
in your midst خِلَالَكُمْ and they would have hurried about وَلَأَوْضَعُوا
and (there وَفِيكُمْ sedition الْفِتْنَةَ and sowing among you يَبْغُونَكُمُ
to لَهُمْ who would have listened سَمَّاعُونَ are some) among you
of those بِالظَّالِمِينَ ﴿٤٧﴾ (is) All-Knower عَلِيمٌ and Allah وَاللَّهُ them
الْفِتْنَةَ they had plotted ابْتَغَوُا verily لَقَدِ who are wrong-doers
الْأُمُورَ for you لَكَ and had upset وَقَلَّبُوا before مِن قَبْلُ sedition
and وَظَهَرَ the truth (victory) الْحَقُّ came جَاءَ until حَتَّىٰ matters
though they وَهُمْ (of) Allah اللَّهِ the Decree أَمْرُ became manifest
hated (it) كَارِهُونَ ﴿٤٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the *Zâlimûn* (polytheists and wrongdoers). **48.** Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

grant ائْذَن says يَقُولُ he who مَّن and among them (is) وَمِنْهُم
فِي surely أَلَا put me into trial. تَفْتِنِّي and not وَلَا me لِّي leave
جَهَنَّمَ and verily وَإِنَّ they have fallen. سَقَطُوا trial الْفِتْنَةِ into
إِن the disbelievers بِالْكَافِرِينَ ﴿٤٩﴾ (is) surrounding لَمُحِيطَةٌ Hell
وَإِن it grieves them تَسُؤْهُمْ good حَسَنَةٌ befalls you تُصِبْكَ if
they say يَقُولُوا a calamity مُصِيبَةٌ overtakes you تُصِبْكَ but if
before مِن قَبْلُ our precaution أَمْرَنَا We took أَخَذْنَا indeed قَدْ

وَيَتَوَلَّوا and they turn away وَّهُمْ and they فَرِحُونَ ﴿٥٠﴾ (are) rejoicing قُل say لَّن nothing يُصِيبَنَا shall ever happen to us إِلَّا except مَا what كَتَبَ has ordained اللَّهُ Allah لَنَا for us هُوَ He is مَوْلَانَا our Protector وَعَلَى and in اللَّهِ Allah فَلْيَتَوَكَّلِ let put their trust الْمُؤْمِنُونَ ﴿٥١﴾ the believers

49. And among them is he who says:"Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. **50.** If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. **51.** Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

قُلْ say هَلْ do تَرَبَّصُونَ you wait بِنَا for us (anything) إِلَّا except إِحْدَى one الْحُسْنَيَيْنِ (of) the two best things وَنَحْنُ and we نَتَرَبَّصُ await بِكُمْ for you أَن either that يُصِيبَكُمُ will afflict you اللَّهُ Allah بِعَذَابٍ with a punishment مِّنْ from عِندِهِ Himself أَوْ or بِأَيْدِينَا at our hands فَتَرَبَّصُوا so wait إِنَّا we too مَعَكُم with مُّتَرَبِّصُونَ ﴿٥٢﴾ you (are) waiting قُلْ say أَنفِقُوا spend طَوْعًا willingly أَوْ or كَرْهًا unwillingly لَّن will not يُتَقَبَّلَ it be accepted مِنكُمْ from you إِنَّكُمْ verily you كُنتُمْ you were قَوْمًا a people فَاسِقِينَ ﴿٥٣﴾ disobedient وَمَا and nothing مَنَعَهُمْ prevents them أَن from تُقْبَلَ being accepted مِنْهُمْ from them نَفَقَاتُهُمْ their contributions إِلَّا except أَنَّهُمْ that they كَفَرُوا disbelieved بِاللَّهِ in Allah وَبِرَسُولِهِ and in His Messenger وَلَا and that not يَأْتُونَ they come to الصَّلَاةَ prayer إِلَّا except وَهُمْ they كُسَالَىٰ (are) lazy وَلَا and (that) not يُنفِقُونَ they offer contributions إِلَّا but وَهُمْ they كَارِهُونَ ﴿٥٤﴾ (are) unwilling

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." **53.** Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." **54.** And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

nor/or وَلَآ their wealth أَمْوَٰلُهُمْ amaze you تُعْجِبْكَ so let not فَلَا
لِيُعَذِّبَهُم Allah ٱللَّهُ intends يُرِيدُ in reality إِنَّمَا their children أَوْلَـٰدُهُمْ
ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى with these things بِهَا to punish them
their souls أَنفُسُهُمْ and that shall depart (die) وَتَزْهَقَ (of) this world
and they وَيَحْلِفُونَ disbelievers كَـٰفِرُونَ ﴿٥٥﴾ while they are وَهُمْ
وَمَا of you لَمِنكُمْ that they are truly إِنَّهُمْ by Allah بِٱللَّهِ swear
(are) قَوْمٌ but they وَلَـٰكِنَّهُمْ (are) of you مِّنكُمْ they هُم while not
they find يَجِدُونَ should لَوْ who are afraid ﴿٥٦﴾ يَفْرَقُونَ people
a place of مُدَّخَلًا or أَوْ caves مَغَـٰرَٰتٍ or أَوْ a refuge مَلْجَـًٔا
وَهُمْ thereto إِلَيْهِ they would turn straightway لَّوَلَّوْا۟ concealment
rush (with a swift rush) ﴿٥٧﴾ يَجْمَحُونَ and they

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. **56.** They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). **57.** Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَـٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾

accuse you بَلْمِزُكَ who مَن and of them are some وَمِنْهُم
أُعْطُوا if فَإِنْ the matter of the alms ٱلصَّدَقَٰتِ in فِى (O Muhammad)
but if وَإِن they are pleased رَضُوا part thereof مِنْهَا they are given
they هُمْ behold إِذَا thereof مِنْهَآ they are given يُعْطَوْا not لَّمْ
were رَضُوا that they أَنَّهُمْ would وَلَوْ are enraged ﴿٥٨﴾ يَسْخَطُونَ
and وَرَسُولُهُ Allah ٱللَّهُ gave them ءَاتَىٰهُمُ with what مَآ contented
(is) Sufficient for us حَسْبُنَا and had said وَقَالُوا His Messenger
His فَضْلِهِ of مِن Allah ٱللَّهُ will give us سَيُؤْتِينَا Allah ٱللَّهُ
ٱللَّهِ (to) إِلَى we إِنَّآ and (also) His Messenger وَرَسُولُهُ Bounty
implore ﴿٥٩﴾ رَٰغِبُونَ Allah

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! **59.** Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

(are) for the لِلْفُقَرَآءِ alms, charities (Zakat) ٱلصَّدَقَٰتُ only إِنَّمَا ۞
وَٱلْعَٰمِلِينَ and the poor (who do not beg) وَٱلْمَسَٰكِينِ poor (who beg)
and وَٱلْمُؤَلَّفَةِ them (the funds) عَلَيْهَا and those employed to collect
قُلُوبُهُمْ for attracting those who have been inclined (towards Islam)
and for وَٱلْغَٰرِمِينَ the captives ٱلرِّقَابِ and to (free) وَفِى their hearts
وَٱبْنِ Allah's ٱللَّهِ Way سَبِيلِ and for (in) وَفِى those in debt
(from) imposed مِّنَ a duty فَرِيضَةً è and for the wayfarer ٱلسَّبِيلِ
﴿٦٠﴾ حَكِيمٌ (is) All-Knower عَلِيمٌ and Allah وَٱللَّهُ Allah ٱللَّهِ by
يُؤْذُونَ those who ٱلَّذِينَ and among them (are) وَمِنْهُمُ All-Wise
(lending أُذُنٌ he is هُوَ and say وَيَقُولُونَ the Prophet ٱلنَّبِىَّ hurt

what is best خَيْرٍ he listens to أُذُنُ say قُلْ his ear to every news)
and has faith وَيُؤْمِنُ in Allah بِاللَّهِ he believes يُؤْمِنُ for you لَّكُمْ
to those لِّلَّذِينَ and (is) mercy وَرَحْمَةٌ in the believers لِلْمُؤْمِنِينَ
hurt يُؤْذُونَ and those who وَالَّذِينَ of you مِنكُمْ believe ءَامَنُوا who
torment عَذَابٌ for them لَهُمْ (of) Allah اللَّهِ the Messenger رَسُولَ
a painful أَلِيمٌ ﴿٦١﴾

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. **61.** And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ
الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

لِيُرْضُوكُمْ to you (Muslims) لَكُمْ by Allah بِاللَّهِ they swear يَحْلِفُونَ
and His Messenger وَرَسُولُهُ but Allah وَاللَّهُ in order to please you
if إِن they should please Him يُرْضُوهُ that أَن has more right أَحَقُّ
know يَعْلَمُوا did not أَلَمْ (are) believers مُؤْمِنِينَ ﴿٦٢﴾ they كَانُوا
opposes and shows hostility يُحَادِدِ whoever مَن that أَنَّهُ they
for لَهُ certainly فَأَنَّ and His Messenger وَرَسُولَهُ Allah اللَّهَ (to)
فِيهَا to abide خَالِدًا (of) Hell جَهَنَّمَ the Fire نَارَ him will be
يَحْذَرُ extreme الْعَظِيمُ ﴿٦٣﴾ disgrace الْخِزْيُ that (is) ذَٰلِكَ therein
should be revealed تُنَزَّلَ lest أَن the hypocrites الْمُنَافِقُونَ fear
showing تُنَبِّئُهُم a Surah (chapter of Quran) سُورَةٌ about them عَلَيْهِمْ
mock اسْتَهْزِءُوا say قُلِ their hearts قُلُوبِهِمْ (is) in فِي what بِمَا them

all that مَّا will bring to light مُخْرِجٌ Allah اللَّهَ but certainly إِنَّ
you fear تَحْذَرُونَ ﴿٦٤﴾

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers. **63.** Know they not that whoever opposes and shows hostility to Allâh (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. **64.** The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

they declare لَيَقُولُنَّ you ask them (about this) سَأَلْتَهُمْ if وَلَئِن
and joking وَنَلْعَبُ talking idly نَخُوضُ we were كُنَّا only إِنَّمَا
and His Verses وَآيَاتِهِ was it at Allah أَبِاللَّهِ say قُلْ (playing)
تَسْتَهْزِئُونَ ﴿٦٥﴾ that you were كُنتُمْ and His Messenger وَرَسُولِهِ
you كَفَرْتُم indeed قَدْ make excuses تَعْتَذِرُوا no لَا mocking
We نَّعْفُ عَن if إِن you had believed إِيمَانِكُمْ after بَعْدَ disbelieved
طَائِفَةً We will punish نُعَذِّبْ of you مِّنكُمْ some طَائِفَةٍ pardon
مُجْرِمِينَ ﴿٦٦﴾ they were كَانُوا because بِأَنَّهُمْ others (amongst you)
and وَالْمُنَافِقَاتُ the hypocrites men الْمُنَافِقُونَ criminals (sinners)
they يَأْمُرُونَ another بَعْضٍ from مِّن some بَعْضُهُم women
from عَنِ and forbid وَيَنْهَوْنَ evil (disbelief) بِالْمُنكَرِ enjoin
their hands أَيْدِيَهُمْ and they close وَيَقْبِضُونَ good (Islam) الْمَعْرُوفِ
so He has forgotten فَنَسِيَهُمْ Allah اللَّهَ they have forgotten نَسُوا
الْفَاسِقُونَ ﴿٦٧﴾ are هُمُ the hypocrites الْمُنَافِقِينَ verily إِنَّ them
the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His *Ayât* and His Messenger (صلى الله عليه وسلم) that you were mocking?" **66.** Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. **67.** The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُمْ بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا ۚ أُولَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾

the hypocrites men ٱلْمُنَٰفِقِينَ Allah ٱللَّهُ has promised وَعَدَ
جَهَنَّمَ the Fire نَارَ and disbelievers وَٱلْكُفَّارَ and women وَٱلْمُنَٰفِقَٰتِ
حَسْبُهُمْ it will هِىَ therein فِيهَا they shall abide خَٰلِدِينَ (of) Hell
and for وَلَهُمْ Allah ٱللَّهُ has cursed them وَلَعَنَهُمُ suffice them
مِن قَبْلِكُمْ like those كَٱلَّذِينَ lasting مُّقِيمٌ ﴿٦٨﴾ is a torment عَذَابٌ them
in قُوَّةً than you مِنكُمْ mighter أَشَدَّ they were كَانُوٓا before you
and وَأَوْلَٰدًا in wealth أَمْوَٰلًا and more abundant وَأَكْثَرَ power
their portion (a while) بِخَلَٰقِهِمْ they had enjoyed فَٱسْتَمْتَعُوا children
ٱسْتَمْتَعَ as كَمَا your portion (a while) بِخَلَٰقِكُمْ so enjoy فَٱسْتَمْتَعْتُم
their portion بِخَلَٰقِهِمْ before you مِن قَبْلِكُمْ those ٱلَّذِينَ enjoyed
as كَٱلَّذِى and you indulged in play and pastime وَخُضْتُمْ (a while)
such are they أُولَٰٓئِكَ they indulged in play and pastime خَاضُوٓا
this world ٱلدُّنْيَا in فِى their deeds أَعْمَٰلُهُمْ are in vain حَبِطَتْ
they هُمُ and such (are) وَأُولَٰٓئِكَ and (in) the Hereafter وَٱلْءَاخِرَةِ
the losers ٱلْخَٰسِرُونَ ﴿٦٩﴾ (who are)

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. **69.** Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

مِن of those الَّذِينَ the story نَبَأُ reached them يَأْتِهِمْ has not أَلَمْ
وَثَمُودَ Ad وَعَادٍ (of) Noah نُوحٍ the people قَوْمِ before them قَبْلِهِمْ
وَأَصْحَابِ (of) Abraham إِبْرَاهِيمَ and the people وَقَوْمِ and Thamud
and the cities وَالْمُؤْتَفِكَاتِ (of) Madyan مَدْيَنَ and the dwellers
بِالْبَيِّنَاتِ their Messengers رُسُلُهُم to them came أَتَتْهُمْ overthrown
لِيَظْلِمَهُمْ Allah اللَّهُ it was كَانَ so not فَمَا with clear proofs
أَنفُسَهُمْ they used to كَانُوا but وَلَٰكِن who wronged them
وَالْمُؤْمِنَاتُ the believing men وَالْمُؤْمِنُونَ wrong ﴿٧٠﴾ يَظْلِمُونَ themselves
يَأْمُرُونَ of others بَعْضٍ are protectors أَوْلِيَاءُ some بَعْضُهُمْ and women
الْمُنكَرِ from عَنِ and forbid وَيَنْهَوْنَ good بِالْمَعْرُوفِ they command
(their) prayers الصَّلَاةَ and they offer perfectly وَيُقِيمُونَ evil
Allah اللَّهَ and obey وَيُطِيعُونَ the Zakat الزَّكَاةَ and give وَيُؤْتُونَ
will give them سَيَرْحَمُهُمُ these أُولَٰئِكَ and His Messenger وَرَسُولَهُ
(is) All-Mighty عَزِيزٌ Allah اللَّهَ surely إِنَّ Allah اللَّهُ Mercy
All-Wise ﴿٧١﴾ حَكِيمٌ

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. **71.** The believers, men and women, are *Auliyâ'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾

the believing men ٱلْمُؤْمِنِينَ Allah ٱللَّهُ has promised وَعَدَ
the believing women وَٱلْمُؤْمِنَٰتِ Gardens جَنَّٰتٍ flow تَجْرِى under which مِن تَحْتِهَا rivers ٱلْأَنْهَٰرُ
to dwell forever خَٰلِدِينَ therein فِيهَا and mansions وَمَسَٰكِنَ beautiful طَيِّبَةً
in فِى Gardens جَنَّٰتِ (of) Adn (Eden Paradise) عَدْنٍ
and the Good Pleasure وَرِضْوَٰنٌ of مِّنَ Allah ٱللَّهِ
the greatest bliss أَكْبَرُ that ذَٰلِكَ is هُوَ success ٱلْفَوْزُ the supreme ٱلْعَظِيمُ ﴿٧٢﴾
O يَٰٓأَيُّهَا Prophet ٱلنَّبِىُّ strive hard against جَٰهِدِ
the disbelievers ٱلْكُفَّارَ and the hypocrites وَٱلْمُنَٰفِقِينَ and be harsh وَٱغْلُظْ
against them عَلَيْهِمْ and their abode وَمَأْوَىٰهُمْ (is) Hell جَهَنَّمُ
and worst indeed وَبِئْسَ (is) the destination ٱلْمَصِيرُ ﴿٧٣﴾

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of *'Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. **73.** O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

they swear يَحْلِفُونَ by Allah بِٱللَّهِ did not مَا (that) قَالُوا۟
they said قَالُوا۟ but really وَلَقَدْ they said قَالُوا۟ the word كَلِمَةَ (of) ٱلْكُفْرِ
disbelief and they disbelieved وَكَفَرُوا۟ after بَعْدَ accepting إِسْلَٰمِهِمْ
Islam and they resolved وَهَمُّوا۟ that which بِمَا unable لَمْ يَنَالُوا۟
they were to carry out وَمَا and not نَقَمُوٓا۟ they could find (any

ٱللَّهُ had enriched them أَغْنَىٰهُمُ that أَنْ except إِلَّآ cause to do so)
if فَإِن His Bounty فَضْلِهِۦ of مِن and His Messenger وَرَسُولُهُۥ Allah
وَإِن for them لَّهُمْ better خَيْرًا it will be يَكُ they repent يَتُوبُوا۟ then
Allah ٱللَّهُ will punish them يُعَذِّبْهُمُ they turn away يَتَوَلَّوْا۟ but if
وَٱلْءَاخِرَةِ the world ٱلدُّنْيَا in فِى with a painful أَلِيمًا torment عَذَابًا
on فِى (there is) for them لَهُمْ and none وَمَا and the Hereafter
a helper (٧٤) نَصِيرٍ nor/or وَلَا a protector وَلِىٍّ as مِن earth ٱلْأَرْضِ

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walî* (supporter, protector) or a helper.

۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ (٧٥) فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ (٧٧) أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ (٧٨)

made a covenant عَٰهَدَ (are) some who مَّنْ and of them ۞ وَمِنْهُم
مِن He bestowed on us ءَاتَىٰنَا (saying): if لَئِنْ Allah ٱللَّهَ with
وَلَنَكُونَنَّ We will verily give charity لَنَصَّدَّقَنَّ His Bounty فَضْلِهِۦ of
those who are (٧٥) ٱلصَّٰلِحِينَ among مِنَ and will be certainly
His فَضْلِهِۦ of مِّن He gave them ءَاتَىٰهُم then when فَلَمَّآ righteous
and وَتَوَلَّوا۟ (with it) بِهِۦ they became stingy بَخِلُوا۟ Bounty
so He فَأَعْقَبَهُمْ (are) averse (٧٦) مُّعْرِضُونَ and they وَّهُم turned away
their قُلُوبِهِمْ into فِى by putting hypocrisy نِفَاقًا punished them
they shall meet Him يَلْقَوْنَهُۥ the Day (when) يَوْمِ till إِلَىٰ hearts
مَا Allah ٱللَّهَ they broke (the covenant with) أَخْلَفُوا۟ because بِمَآ
كَانُوا۟ and because وَبِمَا they had promised (Him) وَعَدُوهُ which

know they يَعْلَمُوٓا۟ do not? أَلَمْ tell lies ﴿٧٧﴾ يَكْذِبُونَ they used to
وَنَجْوَىٰهُمْ their secret ideas سِرَّهُمْ knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ
(is) the عَلَّٰمُ Allah ٱللَّهَ and that وَأَنَّ and their secret talk
(of) the unseen ﴿٧٨﴾ ٱلْغُيُوبِ All-Knower

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." **76.** Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse. **77.** So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. **78.** Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of things unseen.

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾

such who give ٱلْمُطَّوِّعِينَ defame يَلْمِزُونَ those who ٱلَّذِينَ
ٱلصَّدَقَٰتِ (in) فِى the believers ٱلْمُؤْمِنِينَ of مِنَ voluntarily
could find (to give يَجِدُونَ not لَا and those who وَٱلَّذِينَ charity
so فَيَسْخَرُونَ what is available to them جُهْدَهُمْ except إِلَّا charity)
ٱللَّهُ will throw back their mockery سَخِرَ at them مِنْهُمْ they mock
﴿٧٩﴾ أَلِيمٌ torment عَذَابٌ and they shall have وَلَهُمْ on them مِنْهُمْ Allah
or أَوْ for them لَهُمْ whether you ask forgiveness ٱسْتَغْفِرْ a painful
you تَسْتَغْفِرْ if إِن for them لَهُمْ ask forgiveness تَسْتَغْفِرْ not لَا
will فَلَن times مَرَّةً seventy سَبْعِينَ for them لَهُمْ ask forgiveness
they بِأَنَّهُمْ because ذَٰلِكَ them لَهُمْ Allah ٱللَّهُ forgive يَغْفِرَ never
and His وَرَسُولِهِۦ in Allah بِٱللَّهِ disbelieved كَفَرُوا۟ have
those people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah وَٱللَّهُ Messenger
disobedient ﴿٨٠﴾ ٱلْفَٰسِقِينَ who

79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. **80.** Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾

in their بِمَقْعَدِهِمْ those who stayed behind ٱلْمُخَلَّفُونَ rejoiced فَرِحَ
وَكَرِهُوٓا۟ (of) Allah ٱللَّهِ the Messenger رَسُولِ behind خِلَٰفَ places
with their بِأَمْوَٰلِهِمْ strive and fight يُجَٰهِدُوا۟ to أَن and they hated
(of) Allah ٱللَّهِ the Way سَبِيلِ in فِى and their lives وَأَنفُسِهِمْ wealth
the heat ٱلْحَرِّ in فِى march forth تَنفِرُوا۟ not لَا and they said وَقَالُوا۟
in حَرًّا (is) more intense أَشَدُّ (of) Hell جَهَنَّمَ the Fire نَارُ say قُلْ
so فَلْيَضْحَكُوا۟ understand يَفْقَهُونَ ﴿٨١﴾ they could كَانُوا۟ if only لَّوْ heat
much كَثِيرًا and (they will) cry وَلْيَبْكُوا۟ a little قَلِيلًا let them laugh
يَكْسِبُونَ ﴿٨٢﴾ they used to كَانُوا۟ of what بِمَا as a recompense جَزَآءًۢ
earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! **82.** So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾

a party طَآئِفَةٍ to إِلَىٰ Allah ٱللَّهُ brings you back رَّجَعَكَ if فَإِن
and they ask your فَٱسْتَـْٔذَنُوكَ of them (the hypocrites) مِّنْهُمْ
تَخْرُجُوا never لَن say فَقُل to go out (to fight) لِلْخُرُوجِ permission
fight تُقَٰتِلُوا nor وَلَن (never) أَبَدًا with me مَعِىَ you shall go out
to sit بِٱلْقُعُودِ pleased رَضِيتُم you إِنَّكُمْ an enemy عَدُوًّا with me مَعِىَ
then you sit (now) فَٱقْعُدُوا occasion مَرَّةٍ on the first أَوَّلَ inactive
and not وَلَا those who lag behind ٱلْخَٰلِفِينَ ﴿٨٣﴾ with مَعَ
of them مِّنْهُم any أَحَدٍ for عَلَىٰ pray تُصَلِّ (O Mohammad)
at عَلَىٰ stand تَقُمْ nor وَلَا never أَبَدًا who dies مَّاتَ (hypocrites)
in Allah بِٱللَّهِ they disbelieved كَفَرُوا certainly إِنَّهُمْ his grave قَبْرِهِۦٓ
and they وَهُمْ and died وَمَاتُوا and His Messenger وَرَسُولِهِۦ
(were) diobedient فَٰسِقُونَ ﴿٨٤﴾

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." **84.** And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِٱللَّهِ وَجَٰهِدُوا مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُولُوا ٱلطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

or وَأَوْلَٰدُهُمْ their wealth أَمْوَٰلُهُمْ amaze you تُعْجِبْكَ and let not وَلَا
يُعَذِّبَهُم to أَن Allah ٱللَّهُ intends يُرِيدُ only إِنَّمَا their children
وَتَزْهَقَ this world ٱلدُّنْيَا in فِى with these things بِهَا punish them
while they وَهُمْ their souls أَنفُسُهُمْ and that shall depart (die)
is revealed أُنزِلَتْ and when وَإِذَآ (are) disbelievers كَٰفِرُونَ ﴿٨٥﴾
in بِٱللَّهِ they believe ءَامِنُوا (enjoining) that أَنْ a Surah سُورَةٌ
His رَسُولِهِ along with مَعَ and strive hard and fight وَجَٰهِدُوا Allah
those أُولُوا ask your leave to exempt them ٱسْتَـْٔذَنَكَ Messenger
leave us ذَرْنَا and say وَقَالُوا among them مِنْهُمْ wealth ٱلطَّوْلِ with

who sit (at ٱلْقَـٰعِدِينَ ﴿٨٦﴾ with those مَّعَ we would be نَكُن (behind) home)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. **86.** And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَـٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَـٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾

ٱلْخَوَالِفِ with those مَعَ be يَكُونُوا۟ to بِأَن they are content رَضُوا۟
قُلُوبِهِمْ (on) عَلَىٰ and are sealed up وَطُبِعَ those who sit behind
لَـٰكِنِ do understand يَفْقَهُونَ ﴿٨٧﴾ not لَا so they فَهُمْ their hearts
believed ءَامَنُوا۟ and those who وَٱلَّذِينَ the Messenger ٱلرَّسُولُ but
with their بِأَمْوَٰلِهِمْ strove hard and fought جَـٰهَدُوا۟ with him مَعَهُۥ
for لَهُمُ such are they وَأُو۟لَـٰٓئِكَ and their lives وَأَنفُسِهِمْ wealth
هُمُ and it is they وَأُو۟لَـٰٓئِكَ (are) the good things ٱلْخَيْرَٰتُ whom
Allah ٱللَّهُ has prepared أَعَدَّ will be successful ٱلْمُفْلِحُونَ ﴿٨٨﴾ who
ٱلْأَنْهَـٰرُ under them مِن تَحْتِهَا flowing تَجْرِى gardens جَنَّـٰتٍ for them لَهُمْ
(is) ٱلْفَوْزُ that ذَٰلِكَ therein فِيهَا to dwell forever خَـٰلِدِينَ rivers
supreme ٱلْعَظِيمُ ﴿٨٩﴾ success

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. **88.** But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. **89.** For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا
نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

from مِنَ those who made excuses ٱلْمُعَذِّرُونَ and came وَجَآءَ
لَهُمْ asking your permission to exempt لِيُؤْذَنَ the bedouins ٱلْأَعْرَابِ
ٱللَّهَ had lied to كَذَبُوا۟ those who ٱلَّذِينَ and sat at home وَقَعَدَ them
those ٱلَّذِينَ will seize سَيُصِيبُ and His Messenger وَرَسُولَهُۥ Allah
﴿٩٠﴾ أَلِيمٌ torment عَذَابٌ of them مِنْهُمْ disbelieve كَفَرُوا۟ who
those who are weak ٱلضُّعَفَآءِ on عَلَى (there is) no لَّيْسَ a painful
لَا (those) who ٱلَّذِينَ (on) عَلَى or وَلَا ill ٱلْمَرْضَىٰ (on) عَلَى or وَلَا
if إِذَا blame حَرَجٌ they spend يُنفِقُونَ what مَا find يَجِدُونَ no
and His وَرَسُولِهِۦ to Allah لِلَّهِ they are sincere (in duty) نَصَحُوا۟
مِن the good-doers ٱلْمُحْسِنِينَ against عَلَى not مَا Messenger
and Allah وَٱللَّهُ ground (of complaint can be there) سَبِيلٍ (from)
Most Merciful ﴿٩١﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. **91.** There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ
ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن
يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

when إِذَا مَآ those who ٱلَّذِينَ on عَلَى nor (is there blame) وَلَا
that you provide them with mounts لِتَحْمِلَهُمْ came to you أَتَوْكَ
what مَآ I can find أَجِدُ no لَآ and when you said قُلْتَ

they turned تَوَلَّوا (on it) عَلَيْهِ bear you (mounts for you) أَحْمِلُكُمْ
ٱلدَّمْعِ with مِنَ overflowing تَفِيضُ while their eyes وَأَعْيُنُهُمْ back
مَا they could find يَجِدُوا that not أَلَّا of grief حَزَنًا tears
the ground (of ٱلسَّبِيلُ only إِنَّمَا to spend يُنفِقُونَ ﴿٩٢﴾ anything
ask يَسْتَـْٔذِنُونَكَ those who ٱلَّذِينَ (is) against عَلَى complaint)
they are content رَضُوا (are) rich أَغْنِيَآءُ yet they وَهُمْ exemptions
(the women) who sit behind ٱلْخَوَالِفِ with مَعَ be يَكُونُوا to بِأَن
so فَهُمْ their hearts قُلُوبِهِمْ up عَلَى Allah ٱللَّهُ and has sealed وَطَبَعَ
they know يَعْلَمُونَ ﴿٩٣﴾ not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). **93.** The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).